The Outlook

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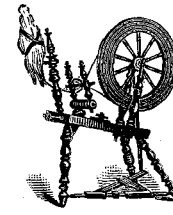

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The Outlook

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DURING the past week interest in Greece has centered in Athens rather than on the frontier. Military movements have not been very clear at this distance, nor so far have they materially changed the situtation reported last week. The Greek army is still in force at Pharsalos, where a battle is hourly expected. The Turks have not yet taken Volo, where they would have turned the Greek position on the east; nor have they taken Velestino, which lies between their forces and Volo. There has been a sharp fight at the latter place, and the Greeks are claiming a victory for General Smolenski, who was in command; but the impression prevails that the importance of the fight was very much exaggerated. What has happened during the week has been an astonishing disclosure of the weakness of the Greek generalship. The troops have fought with desperate courage, but their fighting has gone for naught because of the military incompetency of their leaders. The popular anger at Athens, however indiscreet in expression, is amply justified by the story of the last fortnight. There is very little doubt that two weeks ago the Greeks were not only holding their own against a much superior force, but were actually gaining ground. They were apparently secure on the Macedonian side of the mountains, and in a position to strike effectively at Elassona, when the order came for retreat, and they were compelled, in a fury of anger, to give up the eastern frontier to the Turks. Under Smolenski they were not only holding the Reveni pass, but they were actually driving the Turks back when the Crown Prince ordered them, first of all, to halt, and then to retreat and abandon that whole line of frontier. One blunder followed another in swift succession; advantage after advantage was cast aside, position after position abandoned, the bravery of the men everywhere neutralized; and it is not surprising that, in spite of superb courage, the retreat from Larissa became a disgraceful panic. The Greek fleet, which was the most effective weapon in their hands, has done nothing, apparently, save to bombard a few unimportant towns and destroy stores. In Epirus, where the Greeks have been steadily successful from the start, no real advantage appears to have been gained.

❀

Under these circumstances it is not surprising that the Greeks feel as if they had been handed over to their enemies by their own Government, no less than by the allied Powers. The feeling of antagonism to the dynasty has been deep and bitter, and its future is still very far from being secure. The feeling is general that court favor, rather than competency, has determined the organization of the Greek staff, and that the attempts of the King and the Crown Prince to discharge military functions have been in the last degree disastrous. Yielding to the pressure of public opinion, which was rapidly ripening for revolution, King George, on Thursday of last week, dismissed the Premier, M. Delyannis, and called to that position M. Ralli, the leader of the Opposition. The new Premier is in the prime of life; is a graduate of the University of Athens; was a student at Paris, and has been a leader of the Bar, and a member of Parliament for more than twenty years. He was Minister of Justice in 1880, and Minister of the Interior in 1892. He is noted for decision, courage, frankness, and he is believed to be a republican at heart. He has never been a favorite at court, and his appointment in this critical moment indicates the extremity into which the

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King was driven. The policy of the new Ministry, as announced by M. Ralli, will be to make the best of the situation; that is to say, to reorganize the army as rapidly as possible, and to continue the struggle, if such a course is feasible; if not, to secure peace on the most honorable terms. Those terms involve the autonomy of Crete, and the rectification of the frontier in accordance with the pledges of the Great Powers. As the Powers have many times declared for both these proposals, it is difficult to see how they can be set aside when the question of the adjustment of differences between Turkey and Greece is finally settled.

❀

Meanwhile the growing divergence between the Powers becomes more distinct. France is reported to have declared very plainly that Turkey will not be permitted to despoil the Greeks; English sentiment is distinctly in that direction. On the other hand, the Emperor of Germany has personally congratulated the Sultan on the success of the Turkish arms—a success to which Germany has made, it ought to be said, no small contribution through the presence in the Turkish army of a number of German officers, some of whom are still on the active list of the German army. The newspapers are full of reports of the coming intervention of the Great Powers and of the conditions which they will impose upon the contestants, but it is to be noted that the signs of discord are much more numerous than those of concord. The Eastern situation is much more likely to be settled in accordance with the determination of Russia and Germany than with the sentiment or the wishes of France and England. An interview with the Austrian Ambassador at Berlin has been widely published, and has made a profound impression. The words put in the Minister's mouth are so unusually frank and bold that their very audacity makes them credible. If these statements are to be believed, the three Emperors have made what ought to be called an Unholy Alliance. Germany and Austria have quietly dropped Italy, after using her for their own purposes and persuading her to load herself with debt; Russia has turned against France, after having secured all the money that she needed in the way of a loan; the three Emperors have banded themselves together for the repression of the liberal movement wherever it shows itself. Under this scheme Crete must belong to Turkey, but with a certain amount of local autonomy. The sovereigns, however, graciously agree that the Turks shall not take the advantage of their successes to further diminish Greek territory. It is in South Africa, however, that the Unholy Alliance is to disclose its policy in the most direct fashion. England is to be thwarted at every turn, and South Africa is to be divided up to meet the wishes of the amiable Emperor William, to whom is also credited the scheme of announcing himself as the successor to the English throne when the Queen passes away.

❀

This announcement may be taken for what it is worth. It is very clear, however, that the English Government is preparing for possible contingencies in South Africa. When the matter of an extra military credit of one million dollars to be used in South Africa came up in the House of Commons, and was made the basis of a charge by Sir William Harcourt that the Government was trying to get up a war in that section, Mr. Chamberlain, usually so cool and shrewd, lost his temper, and convinced the Liberals that, while the intention imputed to him was probably too large, it was not wholly wide of the mark. The presence of a British squadron off Delagoa Bay is not explained by the statement of the Admiralty that it is there for purely routine work. People have been saying for some time that a battle-ship, six cruisers of the latest build, and a gunboat are not needed for ordinary purposes on the South African coast. There is evidence of some kind of understanding between England and Portugal with regard to Delagoa Bay. No Portuguese Ministry could for a moment, in the present state of public opinion, dispose of Delagoa Bay to England, but such a Ministry might for a proper consideration quietly agree to allow the English to use Delagoa Bay as if it were their own. That is apparently what is being done. Whatever the uncertainties of the immediate future may be, it is clear that England

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means to maintain her supremacy in South Africa at all costs, and that neither the antagonism of the Boers nor the alliance of the Emperors will divert her from that policy.

❀

The division of the new Austrian Reichsrath into small groups was commented upon in these columns when the results of the recent elections were announced, but the extreme to which this subdivision has run is brought out by a correspondent of the London "Times," who says that the new Reichsrath contains at least twenty-five separate political groups. There are 62 members of the Young Czech group, 59 of the Polish group, 50 German progressists, while more than 250 are divided among three different groups of Socialists and six different Nationalist groups, brought together along lines of race or speech. Such a subdivision as this may be said to mark the disintegration of political parties, since the principal division in most cases is in no sense political, but racial, lingual, or local. Groups are organized, as a rule, around some small local interest or about some distinctively racial feeling or object. Such a subdivision of parties as this represents an extreme subdivision of the people behind their representatives, and explains the extraordinary difficulties of governing the complex Austro-Hungarian Empire. There seems to be very little hope that any satisfactory financial arrangement can be made between the two empires, and the only solution held out is the possible action of the Emperor through the instrumentality of a decree.

❀

No great importance attaches to the news that the Queen Regent of Spain has signed a decree looking to applying to Cuba the scheme of reform announced about three months ago, and then outlined in The Outlook. The insurgents absolutely refuse to even consider a peace based on these reforms, demanding independence; and, while military law rules in Cuba, the application of the reforms to the parts of the island held by Spain can, in the nature of things, be little more than a farce. Meanwhile the war goes on with no positive results and very little actual fighting of battles. A typical episode was that announced by the press in bold head-lines as "A Great Victory," "Important Battle." It consisted in the explosion of some dynamite bombs concealed under a road over which Spanish troops were marching. Some of the troops were killed by the explosion—accounts vary in fixing the number from ten to two hundred; the Spanish troops retreated homeward, and the Cubans in the hill-tops fired a fusillade of victory. An interesting account of an interview with Señor Cánovas has been written for "Harper's Weekly" by Mr. Poultney Bigelow. The Prime Minister, referring to the proposed reforms, said: "The Government has given its pledge, and Cuba will have everything which a republic could desire short of separation from the mother country. She has now liberty of the press and liberty of speech as complete as we have in Spain; and, as you know, here in Spain the papers have a license as unbridled as in America. What we must work for is peace, in order that we may develop commercial relations." Señor Cánovas commented courteously but with some natural wonder, on the fact that "so great a nation as the United States, with such vast political and commercial interests with Spain and Spanish-American countries, should send to represent these interests a gentleman with whom it was out of his power to converse intelligibly." Mr. Hannis Taylor, the new Minister to Spain, it seems, speaks neither Spanish nor French. Mr. Bigelow states that even the present Secretary of the Legation at Madrid cannot speak Spanish. The suggestion has been made—and we think it a good one—that retired army and navy officers who are still in robust health, as many of them are, would make excellent material for foreign appointments because of their special training and education.

❀

There is a difference this year between British thriftiness and American spend-thriftiness. This was clearly brought out last week in the submission by Sir Michael Hicks-Beach (the Chancellor of the Exchequer) of the British Budget. At Washington we are treated to various guesses of needed appropriations; these are revised and generally enlarged, but without any exact knowledge of what the coming

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year's revenue is to be. Hence one cause of deficits. For the four years ending July 1 they will have mounted to two hundred million dollars. The radical difference between the British method and our own is that, whi'e Parliament often refuses some of the requested appropriations, it never increases them. According to the last Budget, British finances are in a notably favorable condition. During the past year receipts were $12,000,000 more than expenditures, and there has been a reduction in the national debt of $37,000,000. The surplus this year will not be devoted to the remission of taxation, but to an 'increase of the naval estimates of the Imperial garrison in South Africa, to education in Ireland and Scotland, and to postal reform. This last includes the cost of the reduction for foreign postage to four cents a half-ounce, which the British delegate will propose at the International Postal Congress at Washington. This being the sixtieth year of Queen Victoria's reign, Sir Michael compared the finances of sixty years ago with those of the past year. Then the revenue was $262,000,000. Now it is three hundred millions more. Then seven-tenths of the revenue was derived from taxes on commodities; now only 44 per cent. is derived in that way. Then the total value of British trade was five-eighths of a billion dollars. Now it is three and a half billions. There is some significance to other countries in the Chancellor's words referring to the payments to the royal family: "We were the best and cheapest monarchy in the world in 1836–7; it cost the nation £534,000 ($2,670,000); now it costs the nation £185,000 ($925,000)."

❀

The most striking event in last week's business world was the beginning of gold exports; these have now reached about seven million dollars in amount. In face of the large actual merchandise balance in our favor from foreign trade, apparently over three hundred million dollars, the present gold outflow seems at first incomprehensible. The foreign trade in gold and silver, however, lessens the above amount. During the past month there has been an abnormal increase in merchandise imports from all parts of the world in order to escape the higher rates of the proposed new tariff. Again, there is now a special demand for gold abroad. The countries making this demand are the three now placing themselves on a gold basis, Austria, Russia, and Japan. An event of quite as much political as financial significance is the conclusion by the Russian Government of a $50,000,000 4 per cent. loan exclusively in Germany. Another cause for the outflow is, of course, in the unsettling caused by the Græco-Turkish war. The gold exports have occasioned no alarm; we have $155,000,000 of the metal in the United States Treasury, and $87,000,000 in the banks, besides our own product. There is usually a gold outflow at this season; the present movement has begun slightly earlier than is customary. An event of considerable moment across the border has been the protest at Montreal of the German, Belgian, and Swiss Consuls against the preferential clause of the new Canadian tariff favoring Great Britain. The latter country has "most favored nation" treaties with Germany, Belgium, and other countries. These treaties provide that in no British colony shall the products be subject to higher import duties than obtain for the products of the United Kingdom. Replying to the protest in his speech last week, Sir Richard Cartwright quoted from Wharton's "International Law Digest:" "A covenant to give privileges granted to the 'most favored nation' only refers to gratuitous privileges, and does not cover privileges granted on the condition of a reciprocal advantage." However it be decided, the case is an extremely interesting one in both commercial and political aspects.

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In the April number of "Harper's Magazine" Lieutenant Richard Mitchell gives us the benefit of his six years' service on the South American coast, and tells why we have no larger trade with South America. Before our Civil War, United States merchants enjoyed a commerce not equaled since. To be sure, raw products, such as lumber, kerosene, and resin, so manifestly belong to us that the lost trade in them has returned; this is also true of agricultural products and agricultural machinery. That we are far

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from occupying our proper position, however, is seen in Lieutenant Mitchell's statement of our exports to Brazil, Argentine, and Uruguay. Our exports are less than nine per cent. of what those countries receive in all, while our imports from them are nearly one-third of their total exports. This small amount of exports from us seems strange when we read that—

> South America has long been the dumping-ground for the refuse manufactures of Europe. In six years' service on that coast I never bought an imported article on shore that I could not have duplicated at home with a better article for the same money.

It would be well for our people to study the methods of Germany. By means of commercial museums at home, and the permanent exhibitions of the wrought-iron industries in South America, as well as by opening chambers of commerce at Rio de Janeiro, Buenos Ayres, and Montevideo, she has increased her trade two hundred per cent. in the last five years. The Germans see that trade in one article leads to another; therefore our barbed wire is entering Japan through German exporting houses at a lower price than they can manufacture it; besides, it is to their advantage that the variety of our exports should not extend. Again, the United States is the only one of the great commercial nations having no Department of Commerce. Of steamers entering Argentine ports, not one carries the American flag; and of the whole volume of trade to and from Brazil and the United States, only one-twentieth is carried on sailing ships flying our flag.

❀

The promotion of the Japanese Consul-General at Hawaii to be Minister Resident is significant, in view of the recent troubles. Japan's agent will now have larger authority in dealing with diplomatic affairs. The sending of our cruiser, the Philadelphia, to Honolulu (in addition to the Marion, now on the station), has been thought by some of the Japanese to be a menace to their Government. It is probable, however, that both events should be interpreted in the light of a peaceful solution of present difficulties. Hawaii has a treaty with Japan under which all Japanese have unlimited ingress into Hawaii. This treaty may not be amended or abrogated except by consent of both parties. Mr. Thurston, the former Hawaiian Minister to Washington, says that until recently no Japanese were allowed by their Government to come to Hawaii except under labor contracts; that policy has been recently changed. Five lines of steamers between Honolulu and Japan make monthly trips, and every steamer brings from 200 to 800 Japanese. In order to meet this emergency (since the amount of employment on the islands is necessarily limited), the Hawaiian Government passed a law prohibiting the landing of any person in Hawaii unless he were possessed of cash to the amount of fifty dollars. Japan has made various protests and attempts to evade this, and the peaceful invasion goes on. The Japanese in Hawaii now number more than any other nationality except the natives, and there are two Japanese to every three natives. Annexationists in this country have been somewhat aroused; perhaps the most prominent has been Captain Mahan, who says: "Shut out from the Sandwich Islands as a coal base, an enemy is thrown back for supplies of fuel to distances of 3,500 or 4,000 miles, or between 7,000 and 8,000 going and coming—an impediment to sustaining maritime operations well-nigh prohibitive." The New York "Times" well replies that, from the point of view of sea-fighting, this is a perfectly intelligible reason why we ought to annex Hawaii; but if we annex it we must be prepared to defend it with a powerful fleet; and a fleet strong enough to hold Hawaii would be strong enough to defend our own coast against any enemy using the islands as a coal basis.

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The Dingley Tariff Bill as revised by the Republican members of the Senate Finance Committee is to be reported to the Senate this week, but consideration of it will probably be deferred a fortnight in order that the Democratic members may have an opportunity to examine the schedules. It is understood that Senator Jones, of Nevada, the Populist member of the Finance Committee, remains a Republican on the tariff issue, and will vote with his former party colleagues on condition

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that a very high tariff is imposed on the raw materials produced in the West—especially hides, wool, and lead ore. This condition seems to have been met, and the bill is practically sure, not only of a favorable report, but also of a substantial majority, in the Senate. The ending of the prolonged deadlock in Kentucky by the election of Dr. W. J. Deboe gives the "regular" Republicans control of the Senate by means of the casting vote of Vice-President Hobart. On the tariff bill this narrow majority will probably be increased by the votes of the half-dozen former Republicans who supported Mr. Bryan in the recent campaign. The most interesting speech recently made in the Senate was that of Senator Mason, of Illinois, calling for a modification of the Senate rules so as to prevent a minority from blocking legislation. The speech was Senator Mason's maiden effort, and the new Senator adroitly apologized for it by saying that he wished to express the sentiments of everybody outside of the Senate before he, too, succumbed to the Senatorial desire to retain power to impede measures he did not like. Senator Hoar apologized for the Senate rules by declaring that they were far more democratic than those of the House. The House rules, he said, lodged all power, not in a minority, but in one man, who could prevent the consideration of any measure he did not like, and pass a tariff bill he did like, without so much as the reading of one-quarter of its sections. Both Senator Mason's point and Senator Hoar's were eminently well taken. The rules of both bodies should be revised—the House rules so as to permit deliberation, and the Senate rules so as to permit action. At the present time the House is doing nothing but adjourning. Speaker Reed has not even appointed the committees—his programme being that no legislation shall be enacted until the tariff bill is finally disposed of.

❀

Postmaster-General Gary last week appointed the American delegates to the International Postal Congress to be held in Washington this month and next. The Congress opens on Wednesday of this week, and will include the leading authorities upon postal matters from every quarter of the globe. Indeed, it is anticipated that this year China will enter the Postal Union, which will then include every important country in the world. The Union has now been in existence for twenty-three years, and has effected important reforms in simplifying and lowering the rates for international communication. At this year's convention a further reduction of rates is proposed, the English Ministry having definitely indorsed the proposition to reduce charges on ordinary letters from five cents to four. This change will be welcomed by the public, and if it results as previous reductions of rates have resulted, it will not be costly to the various Post-Office Departments. The postal systems of the world furnish the best illustration of the way by which reduced charges may be made to increase receipts. Prior to 1840 the private companies, and even the Government, in Great Britain fixed the charges with a view to the greatest possible profit. The result was that postal rates, instead of falling with the course of time, gradually became twice as high as two centuries earlier. In the year named the Government accepted the "theory" of Rowland Hill, and reduced charges from sixpence for twenty miles to one penny for all distances. In a few years this decrease in charges resulted in an increase in revenue to the public as well as an incalculable service to the individual citizens. In the half-century that has since elapsed, the number of letters handled yearly has increased from 76 millions to 2,800 millions. Concerning the growth of international mail under the Postal Union we have no statistics at hand, but the increase has been very large. It is worthy of note that the different countries rely upon the principle that correspondence is reciprocal, and do not attempt to ascertain whether there is any "balance of trade" for or against any particular country. Germany and France formerly tried to adjust their balances in a strictly accurate way, but an infinite amount of bookkeeping was entailed with no other result than to show that it was all useless, since each nation received almost exactly the same number of letters as it sent.

❀

The Illinois House of Representatives, by a vote of 125 to 3, has passed the

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Senate bill re-establishing the Torrens system of registering land titles. The law enacted two years ago, it will be recalled, was overthrown by the State Supreme Court, on the ground that it gave the registrar of titles certain judicial functions. The present bill meets this objection by providing that these functions shall be discharged by a Court of Chancery. This modification will somewhat increase the cost of registration, as a formal suit must be entered in order to establish titles. The cost of this suit, however, according to the framers of the measure, will be but $20, except in complicated cases, where the court may allow additional fees to examiners. When the certificate is once issued, every subsequent transfer will cost but $3, without any abstract fee. The certificate will thus be as readily negotiable as any bond. In this way real estate will be transformed into a quick asset, and the danger of bankruptcy to business men because they cannot at once realize upon real estate investments will be greatly reduced. This desirable end furnished one of the chief reasons for the unremitting advocacy of the bill by the Real Estate Board in Chicago. The measure will, of course, enormously reduce the costly labor required from lawyers in the examination of titles. Hereafter one examination is to suffice, and the title of a piece of property will no longer need to be searched from the beginning with each transfer. The present Illinois measure is substantially identical with the new law in Ohio. California also has adopted a similar measure, and the recent action of the Minnesota and Massachusetts Legislatures upon the same general system promises that this Australian reform will meet with as wide favor in the United States as the Australian ballot.

❀

In Chicago the agitation against the Humphrey Bills, which would fasten five-cent fares on the city for fifty years, and lodge the control over city roads in a State Commission, continues to gather strength. The Federation of Labor has issued a most effective protest against them, and a good many Chicago pulpits have denounced the social injustice of the propositions they contain. One important feature of these protests is the belief they manifest that it is safer to intrust the interests of the people of Chicago to an elected City Council than an appointed State Commission. On this point the Rev. Dr. Thomas, on Sunday of last week, stated the general attitude of public-spirited men in these words:

> A corporation is trying by hasty legislation to take the management of local affairs out of our own control and to place it in the hands of a State Commission. Personally I stand with our city in this. I do not want to see the unborn millions of thirty or fifty years hence deprived of their just rights of local government. The people have suffered enough, the city has lost enough, by the corruption of the City Councils, and will continue to lose until the power of that Council to sell or give away their rights is restricted by some form of referendum government in which the power to grant franchises shall be placed in the hands of the people. But it is far better to suffer under present abuses and try to correct them than to lose the right of self-government and be at the mercy of an outside power.

A sensational feature has been added to the campaign by the taking out of warrants for the arrest of several of the Senators who supported the Humphrey Bills. The charge, of course, is bribery.

❀

In Boston, without any measure before the Legislature to arouse popular excitement, the agitation for public control of the street railways is rapidly gaining headway. The Boston Citizens' Committee is most sensibly laying stress upon lower fares rather than higher taxes from the street railway companies. Professor Frank Parsons, of the Boston University Law School, in an admirable letter to the Boston "Transcript," brings out the fact that the Ohio law now provides that street railway franchises shall be sold to the company offering the lowest rate of fare, and that the Massachusetts commission and the New York special committee on street and elevated railways in their reports last year both recommended this plan. This is certainly the plan both of justice and of economy. If the street railway business were controlled by competition, like the grocery business, its patrons would pay lower rates and would not be taxed indirectly. What competition would establish in such cases public control should establish. The plan of low rates is also far more economical, for the roads can better afford to give the

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public a 40 per cent. concession in the matter of fares than a 10 per cent. concession in the matter of taxes, for the lower fares would in a few years double business.

❀

The Constitutional Convention now in session in Delaware will close its work this month. The present Constitution dates from 1831, so there are, naturally, many changes to make. Those who have been following the progress of the Single-Taxers in the "Diamond State" will be interested to learn that the Convention has rendered their task considerably more difficult by inserting the following clause:

> In all assessments of real estate for taxation, the value of the land and the value of the buildings and improvements thereon shall be included; and in all assessments of the rental value of real estate for taxation, the rental value of the land and the rental value of the buildings and improvements thereon shall be included.

The advocates of equal suffrage in Delaware have also been disappointed by a negative vote in the Convention of 17 to 7, though woman organizers and workers from other States conducted a vigorous campaign at Dover. The great majority of the Delaware women themselves, however, showed little interest. Several radical changes have been made in the legislative system. The legislators are henceforth to be elected by districts, and not, as before, by counties; and these districts are to be fixed by the Convention, and not left to the gerrymandering of either party in the future. A Lieutenant-Governor is also provided for, and the Governor is given a veto power, which he has not possessed hitherto; but, on the other hand, his power of appointment is greatly limited, and all of his more important appointments must hereafter be confirmed by the Senate. The judiciary remains appointive, and not elective. A most important change is in the removal of the old tax qualification for voters, which has been a fruitful source of fraud for years. Instead of the payment of a tax, assessed at least six months before an election (which practically disfranchised many voters), a system of registration has been substituted. An educational qualification will be required of all voters who attain twenty-one years of age, or become naturalized, after 1900. Very severe provisions are made for the prevention and punishment of bribery at elections. An important temperance gain is that local option is recognized as constitutional, and on this wise measure the Convention is to be congratulated. The Constitution will probably not be submitted to the vote of the people, as this is not required by Delaware precedent.

❀

Governor Richards, of Wyoming, is a civil engineer by profession, and has personally superintended much of the surveying of his State under Government contract. He has taken a position against the recent act of President Cleveland setting aside 21,000,000 acres for forest preserves, and claims that hardships will result to farmers, ranchmen, and miners if the order is permitted to stand. He thinks that the Forestry Commission has made recommendations without sufficient knowledge of the facts, and has thus discredited a worthy cause. Governor Richards says:

> It is the experience of the people of this State, and the admission of the Commission which recommended these reserves, that the present law does nothing to preserve timber from fire, the chief agent of its destruction. Withdrawing these areas from all beneficial uses is of itself of no service unless some provision is made for their management and for police supervision. The present law makes no such provision. It withdraws from those reserves the protection of local interests, and leaves them exposed to the camp-fire of the hunter, tourist, and sheep-herder. When we reflect that, if a settler's home is included within the boundaries of a reserve, there is no way for him to get title thereto; that if untimbered agricultural land is included within such boundaries, there is no provision in our present laws for having this mistake corrected, and the lands opened up for settlement and development; when we remember that there is no provision for the miner to continue his search for the undiscovered mineral wealth, or to operate mines already known, that there is no legislation under which we can use the splendid irrigation reservoirs which exist in these mountains, or by which rights of way can be had for ditches, roads, or other needed local improvement, we are warranted in believing that the advantages of these reservations are in no wise commensurate to their abuses.

In reply to this it may be said that the Forestry Commission has prepared a bill proposing measures for the safeguarding of all legitimate interests; certainly the withdrawal of agricultural land should be avoided when possible. Instead of waiting for this bill, however, the enemies of

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the Cleveland order have introduced, not a separate bill, but an amendment to the Appropriation Bill. This amendment, which has now been favorably reported to the Senate, would annul the whole forestry proclamation. Whatever local injustice there may have been in the executive act, we believe that it was far outweighed by the good to the whole country which the act accomplished.

❀

The Exposition just opened at Nashville commemorates the completion of a hundred years of existence for the State of Tennessee. The exact centennial date fell on June 1 of last year, and it was originally intended to hold the Exposition in 1896, but for various reasons postponement seemed desirable. Nashville itself was founded seventeen years before the admission of Tennessee as a State, and on the appropriate date the city, now the thirty-eighth in size in the Union, celebrated its centenary. Tennessee has in the past century increased her population more than sevenfold; it is now at least 1,800,000. The present Exposition is described as being already nearly complete —a novelty, indeed, in great expositions. A beautiful site was selected, and the landscape gardener's art has made of it a wonderfully attractive place, while the architecture of the many buildings has been wisely subordinated to a harmonious and unified general result. Many of the sister States will exhibit liberally, and the general Government has spent $130,000 in providing for a United States Building and filling it with National exhibits. The Exposition will last until October, and during its existence there will be many special meetings and conferences. An interesting feature will be the exhibits of the negro race. The Outlook will print, later, articles from a special correspondent commenting on whatever is most significant in the Exposition.

❀

The question of conferring degrees on women who have passed the degree examinations is now up at Cambridge, as it was up last year at Oxford. English women, who have found that a degree is of great practical value, and who cannot understand why, having done the work which men do, they should not receive the recognition which men receive, asked last year to be put upon a basis of equality with men at the University of Oxford; and the University of Oxford, after a heated discussion, reported in these columns, refused their request. This question is now up at the University of Cambridge. It was to be expected that Mr. and Mrs. Henry Sidgwick would support the movement. The Bishop of Stepney has proposed a compromise in the form of the founding (by Oxford and Cambridge) of a woman's university, to confer degrees on women who have passed examinations at Oxford or Cambridge or any other English university. This compromise, like many other compromises, would simply change the position of Cambridge from that of a primary to that of a secondary cause, without really shifting its responsibility, and is not likely to be accepted. The report of the syndicate appointed to inquire into the question recommends that the women who fulfill conditions as to residence and as to examinations which are practically identical with those required from men who are to receive the honor degrees, shall receive the degree of Bachelor of Arts, and in due time the degree of Master of Arts, with the further proposal that, after a due interval and upon the evidence of unusual scholarship through valuable or original contributions to science or letters, the degree of Doctor in Science or Letters should be conferred, and that honorary degrees in Arts, Law, Letters, Science, and Music should from time to time be conferred upon women of special distinction who have not met the usual conditions, but who are specially recommended for distinction, as in the case of men. In other words, the syndicate proposes that, so far as honors are concerned, the women shall hereafter be placed on an equality with men at the University of Cambridge, but the degrees so conferred are not to convey to women membership in the University, or the right to participate in the management of its affairs. The matter will be decided by vote some time during the present month.

❀

The French have not been very successful colonists. The race suffers from

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nostalgia when it is far from France. But it is thoroughly characteristic of the French, whose distinguishing note, among others, is intelligence, to endeavor to inform themselves thoroughly with regard to their colonial expansion and policy. The French Colonial Union, which was founded two years ago by a well-known political economist and publicist for the express purpose of enlightening public opinion on all questions connected with the colonial policy and situation, has begun the publication of a journal which is to furnish Deputies and journalists throughout France with trustworthy information about colonial affairs and with competent opinions on all colonial questions.

❀

It is characteristic of French intelligence to recognize the success of English methods in colonization, and equally characteristic of that intelligence to endeavor to make Frenchmen aware of the causes for this success. This was precisely what was done in educational circles in France at the close of the great war. The superiority of German methods was not only recognized, but, with rare sagacity, an attempt was made to adopt them in France, with such modifications as the situation required. A distinguished American, whose voice in public affairs always carries weight, said not long ago that the crying need in this country was knowledge of the facts. This knowledge it is almost impossible to get, because the newspapers are, as a rule, so partisan or so sensational in their methods that truth is the last thing they present to their readers; and yet truth is the one thing of which the world stands in supreme need. It has plenty of passion, race prejudice, partisan feeling; what it needs is intelligence. A new French journal, which is to be published fortnightly, will present a digest from all the information received during that time of colonial movements and life. It will aim to disseminate exact and trustworthy information about all matters in the colonies, and it will endeavor, through its editorials, to form and lead public opinion. If the new journal succeeds in carrying out what it proposes, it will become educational in a very high degree, and its example may well be followed in other countries.

Professor Harnack's New Book

Our readers' especial attention is called to the careful and scholarly article by Dr. B. W. Bacon on another page. It is important, not only because it interprets in brief Professor Harnack's last contribution to current theological literature, but also because it corrects what appear to us to be certain curiously incorrect interpretations of this notable volume. Harnack would be surprised to find himself quoted as a witness against Wellhausen, and Wellhausen would be not less surprised to find himself identified as belonging to the school of Baur.

Baur approached the New Testament with a theory—that there was in the Apostolic Church a hot battle between the Pauline and the Petrine factions, and that a large proportion of the New Testament books were written in a polemical spirit, and as a makeweight in that controversy. Wellhausen and Harnack approach the Bible without any preconceived theory, to ascertain, by a critical study of its contents, in accordance with the literary and historical canons applied to the study of other literatures, what are the dates, the objects, and the nature of the various books, and who were their probable authors. Applied to the Old Testament, this method has proved, to the satisfaction of substantially all who employ it, that the Rabbinical traditions respecting the Old Testament are generally untrustworthy and must be abandoned. Applied by Harnack to the New Testament, this method indicates to his satisfaction that the Christian traditions respecting the New Testament are largely trustworthy and may be accepted—albeit he corrects them in some important particulars.

The conclusion that the Christian traditions concerning the New Testament are trustworthy is not in the least inconsistent with the conclusion that the Rabbinical traditions concerning the Old Testament are untrustworthy. Harnack is not an authority against either the literary and scientific method of Biblical criticism pursued by such scholars as Wellhausen, Cheyne, and Driver, or against the conclusions which they have reached respect-

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ing the date and authorship of the Old Testament books.

Nor is there anything novel in the discrediting of Baur. It would be difficult to mention any thoroughly modern scholar who accepts Baur's conclusions or approaches the New Testament with Baur's dogmatic presuppositions.

The value of Harnack's work lies chiefly in the fact that he pushes the dates of some important events, such as Paul's conversion, and some important books, such as First Corinthians, back nearer to the resurrection of Jesus Christ than they have been heretofore placed, and makes it still more difficult than before to entertain the opinion that belief in the resurrection was the result of a dogmatic tendency or grew up as a myth. The "Watchman" is quite correct in saying that "it is necessary for a tendency to have an opportunity to crystallize, and for a myth to have time to grow." The value of Dr. Harnack's volume is that it affords a new demonstration that there was no opportunity for the "tendency," of which Baur conceived, to crystallize, and no time for the myth, into which Strauss resolved the Gospel narratives, to grow. There is nothing novel even in this conclusion, which the readers of The Outlook have seen affirmed repeatedly in its pages. Harnack's book is simply a testimony from an unprejudiced and competent scholar, who has all his life pursued the scientific method in Biblical criticism, to the fact that there was three or four years less time for a myth to grow than previous scholars had supposed. Harnack's volume confirms the wisdom of applying the scientific method to the study of the Bible, because it shows that this method ratifies the faith of the Church in the great essential facts of the life, passion, death, and resurrection of Jesus Christ.

❀

An Overlooked Service

In a recent speech at the opening of a free library Mrs. Humphry Ward emphasized a service rendered by such libraries which is very frequently overlooked. When the public library is discussed, its relation to all classes of readers very naturally and properly comes to the front; it is everywhere recognized as an instrumentality for the general education of the community. If it does no more for a great many people than furnish the means of pleasure and of rest which come through the reading of good fiction, it renders no small service. Of course it does a great deal more than this for the community as a whole; for it not only provides rest and pleasure, but it also furnishes ample and multiplied means of instruction. Very few people realize how much education is effected by good articles of travel or popular accounts of scientific experiment and discovery. But there is a special service beyond these general contributions to the whole community—the service which is rendered in the offering of opportunity to the exceptional boy or girl, man or woman, of unusual intelligence and ability.

Now, the good of the community is realized, not only when the community mind is fertilized by access to a free library, but when these exceptional minds are let out of narrow and hard conditions into the freedom and power which come from culture. The community stands just as much in need of the full development of its highest intellect as in the full development of its average intellect. A free library which has helped one boy of genius to find himself and his power has amply justified the expenditure of all the time and money involved in its organization and support. Mrs. Ward recalled a miner whom she had known, who had worked eleven hours a day for eleven days in order to train himself to read a Greek play with ease and accuracy; and doubtless Mrs. Ward could have recalled many other working men and women who have shown the same passion for knowledge and the same power of acquiring it. Any one who knows working people knows with what pathetic avidity they often lay hold of such knowledge as comes in their way, and what strides they make by passionate persistence and self-denial. Professor Huxley more than once expressed his astonishment at the passion with which so many workingmen gave up their scanty leisure to scientific study. The exceptional mind in every community needs to be cared for quite as thoroughly as the average mind, and it ought not to be forgotten by those who have charge

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of free libraries that every such library is a possible university for the training of the exceptional man and woman.

❀

The Unemployed

The American Statistical Association publishes the records of the Charity Organization Societies of New York, Baltimore, and six smaller cities respecting the cause of need among the families whose condition was investigated last year. As charity organization societies are not commonly suspected of sentimentalism, and as the various returns are in substantial agreement, the body of evidence presented may be regarded as authoritative. In a condensed form the results reached were as follows:

Chief cause of need.	New York. Per cent.	Baltimore. Per cent.	Smaller cities. Per cent.
Lack of employment.....	48	43	35
Sickness.....	18	18	17
Intemperance or shiftlessness	18	13	20
Miscellaneous causes. ...	14	21	27

What is notable about this table is that in all these cities the want of employment was believed to be the cause of distress in as many cases as sickness, intemperance, and shiftlessness combined. This, too, it must be remembered, was among the families which applied to public charities for aid. Among those which have been aided by the trades-unions and by their own relatives, the proportion of those whose need was due to the want of regular work was doubtless much larger. One labor union in this city paid "out-of-work benefit" to over one thousand families during the greater part of the recent winter.

It is true that in many of the cases where want of employment has been the chief cause of need, intemperance or shiftlessness has been a contributing cause to the want of employment. When work is slack in any business, it is, as a rule, the less efficient employees who are laid off. These are likely to be the intemperate and the shiftless. But during the last three years, in which entire factories have been shut down for weeks and months at a time, the unemployed have not been confined to the inefficient classes. The last report of the Pennsylvania Bureau of Labor Statistics brings out strikingly the situation in that State. The returns giving the number of employees and the aggregate wages in 412 establishments since 1892 are presented in tabular form:

	1892.	1893.	1894.
Employees.	149,000	132,000	116,000
Wages....	$72,575.000	$60,629,000	$48,268,000

In other words, though the average wages of the hands while employed had fallen but 13 per cent. since 1892, the average number of men who were getting any wages at all had fallen 24 per cent. These establishments were doubtless in industries which have suffered exceptionally during the present depression, but no one who looks into industrial conditions can question that the wage-earners in the cities have been suffering as keenly from the want of employment as farmers have been suffering from the ruinous fall in prices. While, then, it should not be disguised that intemperance and shiftlessness are perhaps the most fruitful sources of individual distress, it must also be recognized that the industrial system is so far out of joint that thousands of men able and willing to work are living in enforced idleness.

❀

The Will to Believe

Professor James, of Harvard University, has published an admirable essay with the above caption in a volume of admirable essays which bears the same general title. He shows very clearly, not merely that our opinions are affected by our will, but that they ought to be so affected; that the "will to believe" is as important as the belief itself—perhaps we should rather say more important; that, even in the case of the scientist, who is supposed to be wholly free from those prejudices which popular error identifies with the "will to believe," there is an earnest determination to reach the truth. Without this action of the will the voyages of a Darwin, the Alpine explorations of a Tyndall, the researches in the Archipelago of a Wallace, the investigations in the biological laboratory of a Huxley, would have been impossible. Belief is not a mere lazy intellectual acceptance of an opinion forced upon an indifferent listener.

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It is the result of serious endeavor, a product of will intelligently directed.

In the religious realm the "will to believe" is an essential factor in all valuable belief. The traditionalism which forbids research and paralyzes the will by giving to the soul a belief ready made is almost as great a foe to faith as the indifferentism which declares that research is useless and ignorance a necessity. The one paralyzes the will by offering the result of thought without the trouble of thinking; the other, by declaring that thinking, however earnest and honest, will bring no result: but both paralyze it. And by paralyzing it both destroy faith. For faith is in the "will to believe" more than in the belief itself, in the high endeavor more than in the resultant creed. All moral beliefs have this "will to believe" behind them, giving them at once their inspiration and their worth.

For it is in the will rather than in the intellect that moral quality lies. He who desires to believe that Love is the Ruler of the universe, and is strenuous to bring his life into harmony with the law of love, is better than he who believes, or thinks he believes, that God is love and does not care whether He is or not. He who desires to find some clearer unveiling of God than he can find in Nature or in the consciousness of his own soul, has a better faith than he who believes, or thinks he believes, that the Bible is an infallible revelation from God, and never reads it. He who feels the burden of his past guilt and the hindrance of his present imperfection, and has the will to believe in a Helper who shall save him from his own undoing, has a truer and more Christian faith than he who believes, or thinks he believes, in the total depravity of the human race and in salvation by grace, but never experiences humility in the one belief or hope in the other. On the one hand, earnest skepticism has in it more faith than indifferent belief; on the other, the moral evil of agnosticism lies not so much in the doctrine that God and the future are unknown and unknowable, as in the spirit which is satisfied to leave them so.

The most skeptical man can have the "will to believe." He can wish there were a God of supreme authority, whom he might obey with unfaltering loyalty; that there were a life of love and service, worth immortality, and that he might make it his own; that there were some sure word of prophecy by which he could interpret the hieroglyphics of Nature and the mystic voices in his own soul; that there were some Helper to whom he could look alike to teach him what life is and to give him power to attain it. And it is this "will to believe" which is the faith that saves.

❀

Trinity and Its Work

The beautiful church which has so long stood at the head of Wall Street in this city, and the ringing of whose chimes has so often welcomed the New Year to Manhattan Island, is one of the few visible links which connect the New York of today with that remote past when it was a provincial town in a small colony. Trinity Church has passed through every phase of our municipal history, has become powerful in activities of various kinds by a long and quiet process of growth, and has come to hold a vast inheritance by virtue of its long kinship to the prosperity of the foremost city on the continent. Belonging to a conservative and historic Church, it represents in a unique way the tradition of religious life in the city. Other churches, born with it, have followed the currents of population, and rebuilt themselves in newer parts of the city; in her different chapels, which are large and splendid edifices, Trinity has moved with the tide, but the mother church stands where it was planted, and there, no doubt, it will stand to the end of time. The day is not far distant when the Cathedral of St. John the Divine, which in some sense is the child of Trinity, and Columbia University, which used to stand almost in her shadow and with which she divided her patrimony, will crown the Morningside Heights, seven or eight miles distant from Wall Street; but Trinity keeps her vigil on the spot first consecrated to her use in the service of Almighty God.

No stranger who sees lower New York for the first time fails to enter the noble structure whose spire has been dwarfed by gigantic business buildings, but whose uses and symbolism still assert an authority and supremacy not to be gainsaid or

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prevailed against by piles of stately masonry. As a perpetual witness to the reality of the things of the spirit, the presence of this historic church in the heart of the city's intensest commercial life is of incalculable value. The quiet of the church, the repose of the ancient burial-ground, bear silent but perpetual testimony to the greatness of man through his heirship of heaven, and to the brevity and littleness of wealth that perishes in the using.

Trinity Church has been, in a true sense, a religious home, not a traveling sanctuary; it has become rich in historic memories and in personal associations; those who have received baptism under its roof have worshiped to old age on the same spot, and been carried from it to the last resting-place. In all the shifting and changing of this new world it has stood, not still, but rooted and grounded. Its earlier congregation long ago removed to other sections of the city; but it did not follow them; it called them back, it called in the great new population about it; it kept its faith with the locality. And its crowded services have shown how wise was the loyalty and how sound the policy of this ancient parish. Its example is full of suggestion to those churches which follow congregations instead of leading them.

Those who read Miss Winslow's admirable account of the history and growth of Trinity, which appears in another column, will discover that while this historic church has remained immovable amid its holy dead, it has matched, if it has not outreached, every other church in the city in grasping occasion with a strong hand and meeting the religious needs of new neighborhoods with swift and generous provision. The work of Trinity Parish is the most extensive carried on by any single church in the country. It has a large endowment, but its wealth has been lavishly spent in a great group of religious, educational, and philanthropic agencies. Churches, schools, hospitals, scholarships, missions, and religious work of many kinds are its beneficiaries. It has been both conservative and aggressive; it has stood where it was planted, but it has constantly seized new ground; it has held steadfastly to an ancient order of government and worship, but it has studied and used modern methods; it has dealt studiously with the needs of different classes of population; it has been, in a word, a modern institutional quite as much as an ancient historical church. It has stood for dignity, beauty, and stability in architecture, service, music, and method; in the foremost of American cities it has identified religion with art, culture, and practical service to men. It has had its shortcomings and made its mistakes, upon which The Outlook has frankly and critically commented; but this is not the time to recall them. The two hundredth anniversary of the birth of a church so closely identified with the history of the city and so largely a contributor to its spiritual fortunes is an occasion for generous recognition of a great work nobly enlarged and generously sustained. In such an hour it is the special good fortune of this ancient parish to be presided over by a rector like Dr. Dix: a man of conspicuous rectitude and courage; the inheritor of an honorable name; a preacher of singular power and earnestness; a leader by virtue of deep convictions, large ability, and unswerving devotion to his work.

❀

The Spectator

Flags and bunting floating against the sky always thrill the Spectator's blood. He finds that they always bring him into sympathetic relations with his fellows; that he longs for companionship. A man cannot withdraw from his fellows in the ordinary activities of life and come into active sympathy with them on an occasion. The Spectator has learned that his character as a critic—for the man who studies his fellows, whether he will or not, becomes a critic—has, to a certain degree, even in himself, aroused distrust. The Spectator counted as one all day in the vast throng that took part in the dedication of the Grant monument, but he proved the truth of the adage, Never so much alone as in a crowd.

❀

The Spectator took time by the forelock and secured his seat several days in advance, paying three dollars for what could have been secured at the time when it was needed for fifty cents. He started early, and found his contemplative habit of mind undisturbed by rushing crowds. High up on an empty stand he took his place. On the river in front of him lay the magnificent fleet of war vessels

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dressed from stem to stern in flags, which showed well against the gray and green background of the Palisades. The dome of the tomb could just be seen above the roof of a shanty surrounded by a stand, and looked majestic and imposing against a gray sky that kindly blended its clouds to form a most artistic background. The Riverside Drive, even at that early hour, was crowded. Lunch boxes and baskets were *en évidence*, and parties were constantly arriving, who greeted each other with the enthusiasm of good comrades having the unusual opportunity of a day of freedom from work. In every direction the crowd was proving the ability of this great people to picnic.

❀

Below the Spectator in the side street was a truck. On it rose tier after tier of seats that projected far beyond the truck on either side. Each seat was decorated with bunting, the ends left flapping in the wind. The Spectator wondered if there could be found one man willing to risk his life on this structure. Three young men were the proprietors, and, in the language of the business world, they "hustled" for trade. Suddenly there was excitement. Three blue-coated policemen began giving orders at the same time. Three sorrowful young men began harnessing the team of horses, and the frail structure was seen making its shaking, racking journey over stones and rocks—for the street was not cut through—down Riverside Drive. The Spectator was relieved by the number of lives and limbs saved, on the principle of the small boy's definition of pins which had saved people's lives because they did not swallow them. From the other side of the street came a shout; a man had fallen. He was not hurt, and climbed back to the top of the truck platform from which he had fallen. The front part of this truck was a lunch-stand, the stock being stored under the seats. The platform was built on the high raised sides of the truck; the seats, planks laid on nail-kegs. A nail-keg had slipped from under the end of the plank, and thrown the occupant to the ground, a distance of at least eighteen feet. He climbed back, helped the proprietor repair damages, and sat down after buying a sandwich. The Spectator wondered if this were done to prove he had no hard feelings.

❀

Below the truck, close to the sidewalk, stood a group of Italians. The women looked about fourteen years old, but the matronly figures, the hair twisted and held in place by high shell-combs, proved them the wives of the men who were with them. Their heads were bare, but the gay-colored shawls were used as head-coverings. The Spectator was again impressed with the fact that the people usually classified under the head of the masses were the only class in the community who know freedom. Appearances did not concern them; comfort, ease, pleasure, was the aim of existence. They camped about fires built in the long stretches of vacant lots; were lavish in their purchases of sandwiches and coffee; were mines of wealth to the sellers of flags and souvenirs. The family and neighborhood life went on without interruption. Children were disciplined and caressed as though each group was within the shelter of its own four walls. Groups arrived bringing folding chairs and kindergarten chairs, and two families had pillows for the babies.

❀

A shout of applause attracted the Spectator's attention to the drive, away from the fascinating attractions of the groups that formed so large a part of the great municipality. The shout was faint at first, coming from many blocks distant. It came nearer and nearer, but the cause of the enthusiasm could not be discovered. At last out of the clouds of dust there appeared one of the sprinkling-carts of the Park Department. The driver, a naturalized Irish citizen evidently, sat in the most dignified attitude, bowing to the throng right and left, giving the military salute with the butt of his whip. The humor of the thing, the ready wit of the man in seizing the occasion and lending himself to the spirit of the crowd, breaking the monotony of the waiting, turned him into a public benefactor. A second cart appeared, and the crowd tried to repeat its effect, but the driver was invincible to public flattery and drove on without a glance to the right or left. When the first cart returned, the driver received an ovation. When the second man returned, a small boy in a tree called out, "Would you smile for a cent?" This was a cue for the crowd, and became a chorus.

❀

As the day wore on, the shrewdness of the small boy was apparent. He had strengthened soap-boxes, made benches out of odd bits of boards found under and about the stands. These found ready purchasers at twenty-five cents apiece. Stands were built on the grass as if by magic. A man with a couple of carpenter's or mason's horses would appear, with a few boards. The stand was up and occupied in less time than it takes to write of it. The small boy and his bench were a quick follower. The next day venders' wagons were peddling these benches at five cents apiece in the tenement-house districts. The New York small boy has no respect for men or things. He filled every tree along

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the drive. When the limbs interfered with his comfort, he broke them off. Riverside Drive will bear the scars of April 27 for many months, because its citizens, young and old, have not been educated to look upon the property of the city as personal property to be protected and enjoyed in common.

❀

At last the shouts of the people told of the approach of the Presidential party. On they came, the greeting of the people becoming one mighty shout, the glittering uniforms of the escort marking the progress long before the open barouche in which sat the President appeared through the clouds of dust. The crowd represented all shades of political opinion, but there was only one expression. The President of the United States was passing, and its citizens paid tribute. The carriage of ex-President Cleveland followed, and again the shouts went up, flags and handkerchiefs were waved. A nation honored itself in honoring the men it had chosen to govern it. A woman in a widow's cap and veil came behind these two carriages, and men stood with uncovered heads. There were cheers and the waving of flags, but there was a new note in the people's voices. The hero's widow and children were passing, to live over again the death and burial of a husband and father. The mighty column of sixty thousand men marched on in unbroken ranks—magnificent specimens of manhood. The clouds of dust and sand almost hid them from view. Without an evidence of what they were enduring, they marched on to honor the man who to many of them was only a name.

❀

The Spectator gives this advice to the parents of boys. In a country where it is possible for every boy to be a President, there is the possibility that he reach his high destiny by way of a Governor's chair. This makes horseback-riding a necessary part of every boy's education. When a Governor, he, at least once, will have to take part in a semi-military parade. A Governor on horseback, surrounded by his staff in glittering uniforms that make a golden background for the man in citizen's dress, who has been made commander-in-chief of the State's National Guard, is an imposing figure. But a commander-in-chief of the State's National Guard seated in an open barouche is about as impressive as the undertaker at a funeral.

❀

There comes at last a mighty army. Men with fringes of gray hair below their military caps. Folded banners with burned and fringed edges telling the story of war. To these men, whose backs are bowed, whose shoulders round to the weight of years, the hero of the day was a man, a leader. Many had seen him through the smoke of battle. And the memory of those days brought them nearer to each other and to him, and these crowds on either side were forgotten: what did they know of war?

❀

But there comes another army, the schoolboys. Not war, but peace; not battles fought, but to be fought. The Spectator watched them, saying in himself, "I may take my years and my learning back to the place whence I came. There is a new nation whose inheritance is freedom, whose watchword is peace. The battles of the future are to be fought by character, not muskets, and these are the makers of the ammunition of that future." The curtain of night dropped over the river, where the naval parade had been really only the passing of decorated boats; for the war-ships were guarding, apparently, the tomb and the approach to the hero's resting-place.

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The Outlook Vacation Fund

The readers of The Outlook are availing themselves of the opportunity to furnish rooms in the new house at Santa Clara, in the Adirondacks. A mother's gift, acknowledged under the name of "Wedding Gift," is to carry the name of a daughter who goes out into a new life from the home that had been hers for twenty years. It is a beautiful thought, and must suggest like gifts from other mothers of brides. Thirteen readers have sent the one-dollar membership fee for enrollment as members of the Working-Girls' Vacation Society. Reports will be sent to them, as stated in our issue of April 24. The houses are now being made ready for occupancy, and their doors will soon open to extend the hospitality of our readers to the working-girls of the Greater New York and vicinity:

VACATION FUND

Previously acknowledged	$7,015 38
B. S. M.	50 00
J. E. F., Appleton, Wis.	5 00
Wedding Gift, April 28, 1897	50 00
M. H. C., Brooklyn, N. Y.	1 00
Sunday-School of Willoughby Avenue Chapel of Clinton Ave. Congl. Ch., Brooklyn, N. Y.	15 00
Anonymous	17 00
M. S. W.	10 00
H. E. B., Brooklyn, N. Y.	1 00
W. B. C.	2 00
S. A., Great Barrington, Mass.	5 00
Mrs. M. H. B., Hartford, Conn.	4 00
Bristol, Conn.	50 00
An Invalid	5 00
In Memory Jennie S. Holmes	50 00
Received for Memberships	13 00
Total	$7,293 38

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American Impressions

Second Paper.—Good Manners

By Ian Maclaren

BETWEEN a cultured American and an uncultured there is as much difference as between, say, Matthew Arnold and "Punch's" 'Arry, and I would like to make a plea some day for the simple and unfinished American; but let one Englishman at least record his honest opinion that an educated American is the most courteous person he has met on his travels. One may have a pardonable pride in the good form of an English gentleman—an instinctive sense of what is becoming—and yet desire the cordiality which is very taking in an American; one may admit that in what may be called the decorated style of manners a Frenchman is a past master, and still miss that note of simplicity which is found in an American. There is, indeed, as appears to a dull male person, a certain analogy between the superiority of an American man in manners and an American woman in dress (her manners, it goes without saying, are charming, vivacious. sympathetic, fascinating), for she has added to the severe good taste of an Englishwoman a certain grace, and redeemed the cleverness of the Parisian from the suspicion of trickery. Blood and climate have united to produce this felicitous result, where the gravity and dignity of the Anglo-Saxon have been relieved by a certain brightness of spirit and lightness of touch which would be out of place and might be even offensive in rain and fog.

The typical American editor is not peremptory, autocratic, nor frank unto the point of brutality in dealing with his contributors—who are the only worms who have not formed unions and do not turn in the present millennium of independence. He is warmly appreciative of what he accepts, and he takes the trouble to refuse what he cannot accept in such a way as to confer a favor. In my hands have I held for a brief space a letter from the editor of a largely circulated and quite delightful American monthly to a young lad who had sent an account of life at an English University, explaining why it could not be accepted, but bestowing discriminating praise. One fears that his character for veracity cannot survive the strain of such a statement, but one takes the risk in order to pay his tribute to the courtesy of the editor, and *a fortiori* of all men of letters across the Atlantic. They have as a profession a quite marked graciousness of manners, but he, the most dominant (and perhaps also chastened) of his order, is an example unto the whole world. His patience—this is the final test—with an unpunctual contributor is sufficient to melt a heart not utterly depraved, and to qualify him for a very high place in the order of Christianity.

The young University man of Yale or Harvard is neither gawky nor cheeky, but has an easy and agreeable bearing, with just the proper flavor of deference to his superiors. Whatever a native-born clergyman may say or do in ecclesiastical courts, where the atmosphere, the world over, from Rome downwards, is so close and charged with gas that no one breathing it ought to be held responsible, he is invariably conciliatory and reasonable in private, never allowing himself to wrangle about theology or to assume arrogant airs to lay folk. One is never irritated by religious cant or priestly insolence, nor is one afraid of being browbeaten or taken by guile. Clubmen are everywhere very much the same, having a certain freemasonry which constitutes them a class by themselves; but the American is entitled to this praise, that his manners are not spoiled by affectation, nor frozen into icy inhumanity. He does not wear a single eyeglass for ornamental purposes, nor assume an expression of countenance from which all interest in anything has been studiously eliminated. Nor does he labor to reduce the crisp, sinewy English speech to the sound of jargon, nor is he accustomed to regard the outside world as Philistines. An absolutely well-bred man in speech and deed, he allows you to know that he has

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a heart; he can shake hands like a man, he is perfectly affable, and does not speak a patois in which "ah" separates each word from its neighbor, and "don't you know" fills up the frequent interstices of thought.

The first point of good manners is chivalry, and the test of chivalry is a man's bearing to women. The reason one is suspicious of French breeding is that, though a Parisian—who is a Frenchman raised to the highest degree—may lift his hat on entering a shop, he would show the shop-girl no deference on the street, while French fiction is a standing insult to womankind. From end to end of America a woman is respected, protected, served, honored. If she enters an elevator, every man uncovers; in a street-car she is never allowed to stand if a man can give her a seat; on the railways, conductors, porters, and every other kind of official hasten to wait on her; any man daring to annoy a woman would come to grief. The poorest woman can travel with security and comfort in the States, which to a European seems most admirable. Her richer sister has a maid and footman in Europe; she has a nation in attendance. In society she holds a court, with every man listening to her, deferring to her, reflecting her. Perhaps the American woman may be unconsciously exacting at times—it is the penalty of absolute monarchy; perhaps the men exceed in deference when they allow the women to read for them and think for them, in everything except politics—this is the drawback of hereditary loyalty. The American Queen might complete an almost perfection by granting her subjects an occasional experience of equality, upon which they would never think of trading. Perhaps the American loyalist might do his ruler true service and safeguard her from selfishness by an occasional and quite limited assertion of the rights of man. It remains, however, that it must be good for a strong and restless people to be possessed with noble ideas of woman, and from the poorest to the highest man to be engaged and sworn unto her service. The woman cult in the States is in itself a civilization, and next door to a religion.

Hospitality is also of the essence of courtesy, and every visitor to the States agrees with his neighbor—however he may differ about other things—that the American has revived the ancient Eastern idea and acclimatized it in the West. After a journey in the New World, one returns home convinced that we do not know how hospitality spells in Europe, and smitten to the heart with repentance. When a stranger comes to us with a letter, we receive him with calm civility, hope that he has had a good passage, inquire what he wishes to see in our country, map out his route for him, ask him to a meal, and let him go with a modest disclaimer that he has given us any trouble. If one of us goes over to America, not knowing half a dozen people in the whole continent, letters of hospitality arrive before you start; they are brought on board your steamer with the pilot, they are delivered on the landing-stage, they are lying on the table at your rooms, and they all come to the same thing—that you will stay in a hotel at your peril, and that you and your belongings—it is hoped two boys may be with you as well as your wife—must at once come to the writer's house. If you have an iron will and a profound conviction that your arrangements prevent your being a proper guest—for a guest has his duties as well as a host—you may deny yourself the pleasure of private hospitality, but you will have to fight your way, so to say, to the hotel. And if you are a guest, you will be received at the station—we allow visitors to make their own way to our houses—and welcomed by the whole family, as if you were of the same blood, or at least friends of twenty years' standing; and you will be driven over the whole district or city, and your host will be at your disposal as if he had nothing to do—yet judges, university men, merchants, editors, have some engagements—and you will depart laden with roses and good will.

One is not quite sure whether to admire most of all the grace or tact or spontaneity or completeness of hospitality among our kinsfolk; but that for which one is most grateful, and which counts dearest, is the genuine kindness. The Americans are a kind people, and they are not ashamed to allow it to be seen. When an Englishman, who has been treated like a royal personage and never allowed to live a day in a hotel, finds it in his

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heart to write disparagingly of his hosts, it is better that what he writes should not be published. And if a learned and eminent person should be most warmly received in congenial circles, and should so disregard the usages of society that he was declared to have carried himself "like a Saxon swineherd before the Norman Conquest," and to have secured for himself the undisputed possession of one house, his host and hostess having finally despaired and fled, then it might have been better for that distinguished man and for his native land if he had remained at home. It is right, however, to add that such primeval manners were original rather than national, and did not endear him to every heart even in England.

One must sadly admit the fact that Englishmen are not greatly admired or ardently loved by the American nation, but the reason is not always realized. It is not the amazing folly of our Government in the War of Independence, nor the unfortunate conflict of 1812, nor even the avowed sympathy of English society with the South in the Civil War, although all those mistakes have left a heritage of bitterness. What irritates Americans quite as much as any of our family quarrels, so it seems to one visitor, is the attitude of the individual Englishman. He is supposed—with some measure of truth, certainly—to be unsympathetic and critical, or fearfully condescending and patronizing—in fact, to sniff his way through the States. Very likely the poor man is simply dazed by the noise and whirl of life in that electrical atmosphere, or is laying himself out to please. It did not, of course, show much tact to advise an American woman who was meditating a visit to Scotland to read Sir Walter Scott—whom a good American knows from "Waverley" to "Court Robert of Paris"—but it was not really meant for an insult; and when an Englishwoman congratulated an American on speaking without a twang, she intended to pay a compliment, and it was unnecessarily cruel to congratulate her in return on not dropping her H's. Our hand (and our humor) is heavy, and a people ought not to be judged by insular gaucherie; it may conceal a true heart. What is sorely needed is more going to and fro between the countries—English going West, as well as Americans coming East—and more friendships between individuals and more understanding one of the other. It ought to be laid to heart by every visitor to the States that he is traveling among a bright, emotional, kind-hearted, sensitive people; and it might be useful for his clever hosts to remember that their guest belongs to the same stock, where it is quite honest and grateful, but proud and shy, and where it has no nerves.

What lends a peculiar character to American manners is their genuine and attractive simplicity; and a traveler does feel that his ideal of democratic citizenship has been in one particular, at least, realized. In one way it strikes a foreigner that the States lose by not having a leisured ruling class, with traditions of public service, of incorruptible honor, of trained statesmanship. In another way the States gain by counting all their citizens eligible for public duty, because the rulers are not a caste, do not give themselves airs, are affable and accessible. The indefinable atmosphere which surrounds one of our civil officials, and which he never throws off, which he breathes with evident relish, but which is rather rare for ordinary lungs, cannot gather in the perpetual motion of American life. A citizen is summoned from his bank or office or manufactory or from the editor's chair to a seat, say, in the Cabinet, not because he belongs to a certain family or even because he has much personal influence, but because he is the best man for the post. He is not changed by the sudden elevation, and is exactly the same man in Washington as he was a month ago in Boston or Chicago. When his term of office is over, he withdraws to the ranks again, and has not in his talk the note of a bureaucrat. No man with common sense tries to stand apart in the States, or hedge himself round with ceremony. One can speak with a Cabinet Minister or a millionaire, or a Railway President—one of the most powerful functionaries in the land—or even an editor, without difficulty, and with no necessity for obsequious observances. Policemen and car-conductors wear uniform, and the Judges of the Supreme Court wear a black gown. No other man wears any official dress outside the army, and except at West Poir t the army is invisible. There is no sentinel at the White House, no police-

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man, no gay-colored lackeys, and it is a pleasant surprise to find perhaps the most autocratic ruler in the world except the Czar living as a private gentleman. Perhaps there may be too little privacy in American life, and it might be some time before an Englishman could make up his mind to live so much in the open, where one cannot refuse himself to any person and the very gardens have no walls. There is surely some slight danger that life so unshielded, so entirely exposed, where any detail may appear next day in the newspapers, is likely to become common and vulgar. A visitor can detect a wistful desire for shelter and quietness among thoughtful Americans, even a pardonable ambition for color and stateliness. As years go by, it is not unlikely that public functions may be marked with a certain regulated pomp, and high officials use a just authority; but the chief dignity of Democracy must always be its severe and august simplicity—the strength which comes from the mind and conscience of an intelligent and free-born nation.

Trinity Church and Its Two Hundred Years

By Florence E. Winslow

THE oldest parish of the Protestant Episcopal Church in New York is this week celebrating the two hundredth anniversary of its existence. Not only in the beautiful church at the head of Wall Street, designed by the architect Upjohn in 1846, but in each of the eight chapels which band the west side of the city from the Battery to Harlem, and in St. Augustine's, which does its work in the congested district of the East Side, the people are thanking God for the blessing which has enabled the parish to fulfill during two centuries of service its high trust to the city and State of New York, and which makes it to-day the agent of a wise, vigorous, and far-reaching charity. Among the invited guests who thronged the aisles of Trinity at the historical celebration on Wednesday, May 5, were the representatives of the old Dutch Church in this city, and their presence marked the pleasant relations which have for more than two hundred years existed between these two oldest churches in the city. In the chapel in the old Fort at Bowling Green the sturdy Dutch burghers of New York were worshiping when, in 1664, the fleet of the Duke of York, Lord High Admiral of Great Britain, appeared in the harbor and seized the fleet and town, driving old Petrus Stuyvesant to end his days on his pleasant Bouwerie farm. The service of the Church of England was at once introduced, and, with the warmest brotherly feeling, the Dutch and English congregations used the Fort Chapel in common. Under the English rule, strange as it may seem, the people of the Reformed Church, in common with all dissenters, enjoyed more freedom than had been allowed them under their own Dutch Government, which permitted the exercise of no religion save that of Holland, and did not allow its people to hold meetings in their own houses, a practice to which custom in Holland had endeared them.

The Dutch and English continued to hold services in the Fort Chapel until, in 1693, the Dutch entered their new chapel on Exchange Place, now Garden Street.

This early example of Christian unity and liberality is emphasized by the knowledge that the English King and Governor Dougan, who allowed such privileges to the Dutch, gave to the Episcopalians the opportunities of an established church, and to the city its Charter of Liberties, were both Roman Catholics.

When, in 1696, the movement to build an English church began, the aggregate value of the estates in the Province was $750,000, and the value of the property in the city about one-half of this amount. The town had some 2,000 inhabitants and nearly 600 houses. The canal on Broad Street had been filled up, and the merchants no longer met in "exchange" on its old bridge. The city, too, had cut up the clover pasture and laid out Pine and Cedar Streets, and the darker highways were lighted by lanterns hung from every seventh house. The moral highways, however, were intersected by very

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dark byways. The Indian slaves had been but just set free, and a large trade in the importation of negroes from Guinea flourished. Among these negroes some of the best early work of the catechists of Trinity Church was done. Before the City Hall stood the cage, pillory, and whipping-post, their frequent use showing that, although treated with great severity, offenses were common. While Trinity was building, "the street that runs by the pie-woman's leading to the City Common" was laid out. This was Nassau Street.

Under the financial circumstances of the colonists, it was found difficult to raise the money necessary to build Trinity Church, and many odd and self-sacrificing gifts were received toward the cost of its erection; but by 1697 it was finished—a small square church—and the first services were performed in it on February 6.

Meantime, the Rev. William Vesey, a man born in Braintree, Mass., and graduated from Harvard, who had served as lay reader in New England, Long Island, and New York, had been elected rector, and had visited England, where he was ordained by the Bishop of London.

It is a curious fact that Mr. Vesey was elected under the provisions of the "Ministry Act" passed by the Assembly of New York in accordance with the wise and liberal permissions of the "Duke's Law." This Act to "establish a Ministry" required the formation of a vestry of ten men, elected by the freeholders of New York, the vestry to elect annually from its own members two wardens. The first electors of the vestry formed under this law held that it was competent to choose as rector of New York a dissenting minister. A minority differed from this conclusion, and the Governor, Fletcher, holding with them that the law referred to a ministry of the Church of England, and further maintaining that Magna Charta provided "for the religion of the Church of England in all her dominions," a new vestry meeting was called, and although a majority still held in favor of the privilege of a dissenting rector, and the Presbyterians of New York then and later sought to go behind the principles of Magna Charta, the vestry elected the Rev. William Vesey.

Nothing further was done, because this decision had so evidently been forced out of deference to the Governor; but the next year, a new association to promote the interests of the Church of England having been formed, and several of its members chosen on the vestry, a full majority chose the Rev. Mr. Vesey as rector. The conclusion of this matter left Trinity an Established Church—a fact which was to its advantage in the early days, but which rendered it unpopular and retarded its growth after the Revolution.

When Mr. Vesey returned from England, the charter for Trinity had been secured, and Compton, Bishop of London, was nominal rector of the parish. The new rector was "inducted," Trinity not being finished, by the Governor in the new Dutch Church, two of the Holland clergy serving as witnesses. For fifty years Mr. Vesey served the parish, having as assistants catechists and ministers appointed by the Society for the Propagation of the Gospel, which paid half their salaries.

In 1737 the church was enlarged. It stood, where it stands now, "very pleasantly upon the banks of Hudson's River, before it a long walk railed off from the Broadway, the pleasantest street of any in the whole town." It was 148 feet long, including tower and chancel; 72 in breadth, and with a steeple 175 feet high. Within, it was "ornamented beyond any other place of public worship among us;" "the head of the chancel adorned with an altar-piece and opposite to it an organ, the tops of the pillars decked with the gilt busts of angels, from the ceiling two glass branches, and on the walls the arms of its principal benefactors." The first of these benefactors was Governor Fletcher, for whose use a gallery was built on the south side of the church.

The Governor presented a Bible and other books, the Earl of Bellamont a parcel of books of divinity, Viscount Combury a black pall, on condition that "no person dying and belonging to Forte Anne, should be deny'd the use thereof," and "Ye Lord Bishop of Bristol ordered and sent over in ye Pink Blossome, paving stones to be lodged in the steeple." Two surplices and two Common Prayer Books were bought.

In 1705 came a gift that seemed of small value at the time. It was that of a

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tract of land called in the course of years the Queen's Farm, the King's Farm, or the Church Farm. It lay on the west side of Manahatta Island, and extended from St. Paul's Chapel northward for some distance. It was rented to George Ryerse for the sum of thirty-five pounds per annum, he agreeing "to sew no Indian corne, to plant no more summer grain than winter grain, and to leave sufficient fence." This King's Farm became in due time the most valuable of city property. It formed the basis of the great inheritance of Trinity, whose vestry have used the assets to establish or aid churches, societies, and benevolent enterprises. They did not retain all the land, but as it became of value gave large grants to other churches and societies, to Presbyterian churches, to St. George's, St. Mark's, Grace, King's College, etc., until about two-thirds of the estate had been given away. The income was used to establish the system of chapels wherein the work of the church is continued throughout the city.

St. George's was the first Chapel of Ease built by Trinity. It was finished in 1752, and stood in Beekman Street. On the death of Mr. Vesey the vestry had chosen a second rector, the Rev. Henry Barclay, a successful missionary among the Mohawk Indians at Albany. In 1764, a few months after the laying of the corner-stone of St. Paul's Chapel, Dr. Barclay died, and was succeeded by the Rev. Mr. Auchmuty. St. Paul's Chapel, finished in 1766, has been the scene of many interesting historical services. In it the services connected with Washington's inauguration were held; it was draped in mourning for his death; the first conventions of the Diocese of New York were held in it, as well as several bearing on the organization of the General Convention. Societies were organized there, and in our own day the services of the Centennial of Washington's Inauguration were held in the venerable building.

Dr. Auchmuty and Dr. Inglis, the fourth rector, with the parish itself, fell into troubled waters during the Revolution. Both took the King's side. Trinity Church was burnt, the Americans were finally victorious, and the estates of Dr. Inglis were confiscated, and he left New York, becoming later Bishop of Nova Scotia. Trinity regained something of the prestige lost by her identification with the English cause by calling from his retreat at West Camp Mr. Provoost, the patriot preacher, who had left Trinity on account of his sympathy with the Colonial cause. A native of New York, and one of the early graduates of King's (Columbia) College, he came back to New York as rector of Trinity a true American. He was soon chosen the first Bishop of New York, and received consecration in London from the Archbishop of Canterbury in 1787. Trinity Church was rebuilt in 1788, and before his death he laid the corner-stone of St. Mark's Church, which received large gifts, both in land and money, from Trinity.

The Rev. Benjamin Moore succeeded Dr. Provoost both as rector and as bishop. In 1803 St. John's Chapel was built, at an expense of $172,833. It stood where it stands now, on Hudson Street, in a country full of ponds and marshes, "where was skating in winter and hunting in summer," and where as late as 1808 there was at night, owing to the many ponds, "sad disaster and often loss of life." At this period an offer made to a Lutheran church of six acres of land near to Canal Street and Broadway was refused as "not worth the fencing." St. John's was consecrated by Bishop Moore in 1807.

When Moore died, in 1816, the then Bishop of New York, John Henry Hobart, was chosen Rector of Trinity. He was a man of great power and insight, heroic in his work and in his self-sacrifice. He brought the Episcopal Church into touch with modern life, eliminated the habits of thought which still united it to the Colonial period, and laid in New York the foundations which have enabled the Episcopal Church which we know to-day to do its vast work. When cautioned against overwork, he replied, "How can I do too much for Him who has done everything for me?" and set out on the visitation from which he never returned. In 1830 the Rev. Dr. Berrian was chosen Rector of Trinity. During the thirty-five years of his service the second Trinity was pronounced unworthy of repairs. It was replaced by the present Trinity, which was completed in 1847. Trinity Chapel, consecrated in 1855, was also built in this rectorate.

With the induction, according to the

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ancient ceremony, of the Rev. Morgan Dix, in 1862, a new era dawned on Trinity. St. Augustine's Chapel, which ministers by every known modern method to the poor of the East Side, has been built, in 1877. St. Chrysostom's, another free chapel, has been completed. St. Agnes's was consecrated by Bishop Potter in 1892. In addition to these chapels Trinity has assumed the support of old St. Luke's, and of the Chapel of St. Cornelius on Governor's Island. The parish supports six parish day schools, all free, employing twenty-six teachers for one thousand scholars. It was a pioneer in the matter of industrial training, and has large manual-training as well as Sunday schools.

It supports Trinity Hospital in Varick Street at an expense of $8,000 per annum, and maintains five beds in St. Luke's, costing $2,000. Its grants to Hobart College amount to $40,000 or $50,000. It holds five scholarships in Trinity College, eleven in Trinity School; supports one of the missionaries of St. Barnabas; keeps up its property; supports eighteen clergymen and seven organists; pays a comptroller, clerk, counsel, eight bookkeepers, and annual taxes amounting to $63,000. All the great societies of the Episcopal Church in this city receive yearly grants; All Saints' receives about $6,000 a year; and the list of churches within and without the city which receive annual stipends is quite too long to give. No wonder that the large income of the parish is barely sufficient for its needs.

So well is the work of Trinity among the poor below Canal Street in New York done that other charitable institutions have withdrawn. The Trinity Association, with a separate income raised by special effort, works largely here. Members of the vestry have visited Europe to study foreign habits in order to meet the needs of foreign peoples, especially the German.

When it is remembered that both St. George's and Grace Church, who are doing similar work, owe their prosperity to the fostering care of Trinity, it will be seen that Trinity is the mother of much of the "social Christianity" which distinguishes the Episcopal Church in New York. In the absence during two hundred years of a cathedral, it has been the center of ecclesiastical life, and has well filled to the Episcopal Church in New York the position of Mother Church.

Arbitration and Conciliation Practically Applied

By H. Oscar Cole

Ex-President Bricklayers' and Masons' Independent Union

THERE cannot be any doubt in the mind of any well-thinking person that arbitration as a means of settling disputes between employers and employed is coming to be universally recognized as the only rational preventive of or cure for strikes, lockouts, and other antagonisms that from time to time spring up between the employer and employed. In many cases these conflicts lead to exhaustive and ruinous efforts on both sides, the strongest trying their best to coerce and conquer the weakest.

That there always will be more or less conflict between capital and labor goes without saying. This, in the main, is due to the fact that they do not properly understand each other. Labor and capital are among the greatest forces of civilization, and if one suffers so must perforce the other. If one be injured, injury to the other must of necessity speedily follow; therefore they must of necessity come to look upon each other as friends and not enemies, for it is as certain as fate that neither can exist without the other. This being the case, the natural question arises as to the best means of bringing about a stronger bond of friendship between these two essential bodies.

After an experience of over twelve years, I am of the opinion that voluntary arbitration and conciliation is the surest method of ending the constantly recurring troubles between the employer and the employed, the adoption of which I firmly believe will bring about an era of

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peace and prosperity hitherto unknown in our country.

Having in mind the many disastrous contests between those whose interests are identical during the past few years, I cannot better illustrate the beneficent effects of the system than by giving in detail the result of the formation of a Joint Board of Arbitration between the Mason Builders' Association and the Bricklayers' Unions of New York City, which, after twelve years' trial, has proven the most successful instance of that nature in this country.

The long strike of the Bricklayers' Unions of New York, in the summer of 1884, for a working day of nine hours, was a memorable event in the history of both employers and employees throughout this country, for it inaugurated a movement which has already been a blessing to hundreds of thousands of wage-workers, and which must go on with ever-increasing good results.

The mason and carpenter builders of the city had in the winter of 1884 talked of forming an association among themselves, but very little had been accomplished, and the movement might perhaps have come to naught except for the occurrence of the strike which forced the Mason Builders into a union to make a stand against the Bricklayers' Unions.

The first two sections of their Constitution read as follows:

NAME

Section 1. This organization shall be known as the "Mason Builders' Association of the City of New York."

OBJECT

Section 2. The objects of this Association shall be:

First—To further the interests of the mason builders, and, in conjunction with other organizations now existing (or to be formed), promote the interests of the building trade in general.

Second—To adopt such measures for the better protection of employers and employees as shall lead to the promotion of harmony between all parties engaged with us in business, to arbitrate all differences, and so avoid the great evil of strikes, which unsettle our business and drive capital into other channels for investment.

Third—To demonstrate to our employees that our interests are identical, consequently all laws affecting the building interest must be considered jointly if they are to operate for the benefit of all.

Beginning in this spirit, with a recognition of the rights of their employees and the assertion of their own, the Mason Builders' Association entered upon its corporate existence, and from its inception has been signalized by the same spirit of justice in all its official actions.

The bricklayers' strike lasted nearly three months, and its consequences continued to be felt long after it was nominally ended.

On January 12, 1885, the Executive Committee of the Mason Builders' Association recommended the appointment of a Committee on Conference, "with a view of adjusting all differences now existing, or that may arise, between the members of this Association and the labor unions." In accordance with this recommendation the Association appointed the Executive Committee itself to confer with the labor unions and settle all disputes.

On April 9, 1885, the Executive Committee reported having held two conferences with delegates representing all the Bricklayers' Unions of the city, which had resulted in the following propositions:

1. Wages to be paid by the hour.
2. The formation of a Joint Conference or Arbitration Committee.
3. Rules for apprentices.

The Committee also submitted the copy of a long letter sent by them to the Bricklayers' Unions, the closing sentence of which reads as follows:

"We fervently hope that we will be able to arrive at a conclusion admitting that all laws governing our trade must be established by joint legislation between the unions and the employers."

On April 21 the following agreement was ratified by the Mason Builders' Association, and later on by the Bricklayers' Unions, and was then addressed to the trade:

NOTICE

According to agreement, the Joint Arbitration Committee of the Mason Builders' Association and the Bricklayers' Unions of New York City will meet every Wednesday evening at eight o'clock at No. 1321 Broadway to hear grievances and settle all disputes between employers and employees. Complaints will be received either in person or by communication.

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The following agreement has been entered into by the above-named organizations respectively:

New York, April 24, 1885.

It is hereby agreed between the Mason Builders' Association of New York and the Bricklayers' Unions Nos. 2, 33, 35, and 37, and the Amalgamated German Unions of the City of New York,

First—That the journeymen and foremen who were members of the Unions last summer be reinstated on payment of dues to date, and by the latter, of dues and assessments to date, which shall not exceed fifty dollars.

Second—That the wages of bricklayers from May 1, 1885, to May 1, 1886, shall be forty-two cents per hour, nine hours on any day; Saturday, eight hours, with eight hours' pay.

It is particularly requested that all grievances be immediately laid before the Committee in order to avoid all difficulties.

(Signed)
MARC EIDLIDTZ, Chairman.
H. OSCAR COLE, Chairman.

The history of the Joint Arbitration Committee from that date to the present time, as shown by their minutes, is both interesting and suggestive. At first the Committee consisted of ten members, five from each side, elected for terms of not less than three months; weekly meetings were held, and special meetings at the call of the chair, three from each side constituting a quorum. Should the Joint Committee be unable to come to an agreement upon any question, an umpire was to be chosen, whose decision would be binding on both sides.

At the weekly meetings matters of general interest were discussed, and personal grievances were brought up—sometimes those of workmen fined unjustly, as they claimed, by the Unions; sometimes those of the employers unfairly dealt with by the workmen; sometimes those of workmen paid less than Union rates by members of the Builders' Association; after which would follow a general discussion of views relating to the trade.

In 1886, after many meetings and discussions and references back and forth to the Builders' Association and the Bricklayers' Unions, finally, on March 24, an agreement for the year, as to its hours, wages, etc., was ratified, with the important additions that no strike was to be declared until the matter in dispute should have been submitted to the Joint Arbitration Committee for settlement, and that no member of the Union should be discharged for inquiring after the cards of men working upon any job of a member of the Mason Builders' Association.

During 1886 the number of delegates from each side was increased to six, a quorum being four members from each side. For a lack of business the weekly meetings were discontinued, the Committee meeting at the call of the chair on either side. Complaints of minor importance were duly acted on, the most serious of the year being twice repeated, against a prominent firm for paying less than the regular wages. A committee was appointed to wait on the firm and state that "the Mason Builders' Association cannot support any member in paying anything but Union wages." Thereafter no complaint of the above nature was presented against any member of the Association. The agreement for 1887 was made with but little friction, and was on the same lines as that of 1886.

In March of that year, at the first annual meeting of the National Association of Builders, Mr. John J. Tucker, of New York, spoke as follows: "In our efforts for the better promotion of the interests of all, we have established an arbitration through a conference held with our men, and by that arbitration we cover all disputes that may arise in the prosecution of our work. For two or three years past that process has been going on, and has worked very satisfactorily to both sides. We have monthly meetings, at which the members on the other side meet with us, and any dispute that may arise during the progress of our employment is brought there for adjudication, and every case that has arisen so far has been met and adjusted without any difficulty on either side, and perfect harmony exists. I look upon the very fact of our coming now to this National Convention as being the commencement of a spirit of unity that is likely to pervade our land, and that the success of the movement will grow; and from it I think you will find that the condition of our mechanics will be very much improved through the incentive that will be given from this body."

In January, February, and March, 1888, there were many meetings of the Joint

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Committee to discuss the agreement for the year, which was finally adopted in the old form, with this addition: "Except in case of necessity, no work shall be done between 5 and 6 P.M. on five days of the week, or between 4 and 5 P.M. on Saturday; and all overtime shall be paid at double rate."

The agreement of 1889 was almost the same as that of 1888, excepting that a definition of "overtime" in the case of two gangs of men was adopted. In February, 1890, the Unions demanded wages of fifty cents per hour, but it was not until March 6 that the demand was granted and the agreement ratified. During this year a great agitation arose among the Unions for an eight-hour work-day, and when the time came to meet the bosses in January, 1891, the Union delegates were not prepared to discuss the agreement for that year.

After a number of meetings, the demands of the Bricklayers' Unions (now numbering eight, all being represented on the Joint Committee, with five from each side to form a quorum) were presented as follows:

Eight hours shall constitute a day's work.

Wages, 50 cents per hour.

To be paid every Saturday before 5:30 P.M.

It took several meetings to settle this important subject, but finally, late in March, an agreement was reached whereby the Union carried their point relative to the eight-hour work-day, but gave in on the point of weekly pay. Thus another great victory was gained without resorting to a strike.

Early in February, 1892, the proposed agreement for the year was read but no action was taken.

The new clauses demanded by the Unions made it necessary to hold many meetings of the Joint Committee before a satisfactory agreement could be arrived at, but finally, on April 7, the agreement was signed, and again common sense guided the Committee in overcoming a threatened danger.

Thus from year to year has this beneficent and salutary work been carried on; and let us sincerely hope that its scope may become greatly enlarged, to the end that all trouble between capital and labor, and, in fact, all great and momentous questions, may yet be settled by arbitration.

During the first two or three years that the plan of arbitration was in vogue, it was only by the greatest efforts that the leaders in the Unions were able to keep the men in line, many of them thinking that the bosses were having the best end of the agreement; but as the years rolled on, and concession after concession was granted, the men became satisfied that they were constantly gaining ground, and to-day no member of the Unions dares to advocate going back to the plans that prevailed previous to 1885.

The gain to the bricklayers since the inauguration of arbitration has been manifold. Then they worked ten hours a day for $3 and $4 during the summer, and anything the bosses chose to pay during the winter. Their money was, in many cases, not sure of being paid when due; they were put upon in every conceivable way, with but little chance of redress, and, in fact, were completely at the mercy of their employers. Now note the change. They receive $4 per day of eight hours, all the year round—even a half-hour being paid for; they feel perfectly secure in regard to their wages; and everything conducive to their interests is carefully guarded by the annual agreement.

During the twelve years that have elapsed since the first agreement was signed many changes have been made, questions of a very grave character have been presented for action, and, although it sometimes appeared as if a determined effort were being made to bring about a disruption of the good feeling that existed between the two bodies, yet in the end both parties would give way a little, and finally the questions at issue would be amicably settled (and that was done without once calling in an umpire). This fact alone speaks volumes for the justice of the men representing the two bodies, showing that men banded together for a common cause can and will do justice one to the other.

The history of the bricklayers for the past twelve years may be that of all branches of labor in our community if they will only adopt the true principle of settling their grievances by arbitration and conciliation.

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Are the Critics Come to Canossa?

By the Rev. B. W. Bacon, D.D.

THE recent publication of Vol. I. of the second division of Harnack's great work on "The History of Ancient Christian Literature," embodying the results of his research into its chronology, is an event which for several reasons calls for more than the usual notice.

In the case of such a master as Harnack, and the principal work of his life, it is hardly needful to say in the usual phrase that in its own department the book is epoch-making. So much might be said even before reading. But in the present volume Harnack has departed somewhat from the limits of its predecessors, and discussed the dates of New Testament writings as well as patristic literature. This enlargement of scope leads him in his preface to a statement of the present attitude of New Testament criticism, as determined in part by his own researches, in contrast to that of the once dominant school of Baur. The statement is so remarkable for its candor, as well as for the significance of the facts stated, that it will bear still another reproduction:

> There was a time—the great mass of the public is still living in such a time—in which people felt obliged to regard the oldest Christian literature, including the New Testament, as a tissue of deceptions and falsifications. That time is past. For science it was an episode in which she learnt much, and after which she has much to forget. The results of the following investigations go in a "reactionary" direction still further beyond what may be called the middle position of the criticism of the day. The oldest literature of the Church is, in the main points, and in most of its details, from the point of view of literary history, veracious and trustworthy. In the whole New Testament there is probably but a single writing which can be called, in the strictest sense of the word, pseudonymous—the Second Epistle of Peter.

More than this, he adds: "We are without doubt embarked on a retrograde movement towards tradition;" for "the chronological framework in which tradition has arranged documents from the Pauline Epistles down to Irenæus is in all main points right."

Such statements from such a source are enough in themselves to demand special consideration. But a further reason for special treatment of the subject, in addition to the two preceding, may be found in that which Harnack has been mistakenly supposed to say in contradiction of the fundamental principles of his own work. From various quarters we catch the sound of voices, lifted but yesterday to bewail the seemingly irresistible advance of Biblical criticism, which the perusal of a dozen pages of the present work, or it may be only of some review, has sufficed already to tune to the exultant proclamation that criticism is on the point of surrender to the ultra-orthodox. Startling news (perhaps "delayed in transmission"), the school of Baur is dead! Harnack is seen bowing to the victor's yoke, and behind him comes the long train of humbled and penitent critics, the Old Testament critics no less than the New.

Perhaps even those who have taken this view of the book have not overrated its importance; though there should be but little difficulty in showing how completely they have mistaken its significance. In the history of New Testament criticism it is indeed an epoch-*marking*, though not in this field in any proper sense an epoch-*making*, book. It comes almost exactly a half-century after the publication of Baur's "Paulus," at a time when his celebrated theory of the origin of the New Testament writings, after experiencing concession after concession from Tübingen leaders and desertion after desertion from adherents, was at last almost universally regarded as belonging to a past stage of the science, a stage of interest chiefly for the equally indispensable and imperishable lessons of method which it taught. It comes as the work of an author now, it appears, universally commended for unequaled learning, impartial candor, and fearless independence ("O upright judge, O learned judge!"); and thus it may well be said to mark a transition from the old criticism to the new. Its colossal dimensions perhaps

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adapt it the better to be the monument of that type of criticism to which Ritschl gave the first incurable wound just forty years ago. But it does not make the new criticism. It does not even enter the field save indirectly, and from the side of the external evidence. On all questions of internal criticism the author refers his readers to the standard works representative of the liberal school of to-day, viz., the Introductions of Holtzmann and Jülicher, accepting the negative results which they, in common with the great body of advanced critics, consider established, such as the unauthenticity of the Pastoral Epistles (in their present form), of all the so-called Catholic Epistles, and the non-apostolic origin of the Johannine writings, including Revelation. To these Harnack only adds what his peculiar method of treatment specially requires. As historian of the first three Christian centuries he is led to a discussion, confined in the main to external evidence, of the date of origin of the New Testament writings. The results which he reaches are as follows: Mark, A.D. 65–70; Matthew (except certain later additions), *ca.* A.D. 70–75; 1 Peter (mistakenly attributed to the Apostle in the later additions, i., 1, 2, and v., 12–14), A.D. 81–96; Hebrews, A.D. 81–96; Luke and Acts, *ca.* A.D. 78–93; the Pastoral Epistles (except a genuine groundwork dating from A.D. 59–64, and certain second-century additions), A.D. 90–110; Revelation (edited by John the Presbyter, whom later writers confused with the Apostle), A.D. 93–96; Johannine Epistles and Gospel (composed by the Presbyter), not before *ca.* A.D. 80, nor after 110; soon after this the editing in "Asia" of the fourfold Gospel in its present form, with the spurious ending of Mark (composed by Aristion); Jude, *ca.* A.D. 100–130; James, *ca.* A.D. 120–140 (130); 2 Peter, *ca.* A.D. 160–175. The Pauline Epistles are of course considered genuine (except the Pastorals), including, without the qualifications made by some critics, Ephesians; though the address (ἐν Ἐφέσῳ) is an example of the erroneous supplementations made by the canon-makers. By an elaborate vindication of the chronology of Eusebius the death of Peter and Paul at Rome is fixed in the year 64, the imprisonment of Paul in Cesarea in A.D. 54–56 (53–55), and consequently the usual dates for the Epistles are carried back from four to five years. Paul's conversion is fixed in A.D. 29 or 30, as against 31 or 32 as held by Holtzmann, the acknowledged leader of advanced New Testament criticism.

These results may well awaken gratification and surprise by their corroboration of ancient tradition, notably in such an instance as Revelation, where the extreme modern traditionalist has vied with the Tübingen critic in carrying back to an impossible extent the date of the work as a whole, in defiance not only of the internal evidence, but of the explicit and unanimous testimony of antiquity. But the gratification can hardly be less, while the surprise will not be great, in the camp of the most pronounced and uncompromising of modern New Testament critics. Let these results be compared with those even of Pfleiderer's "Urchristenthum," or the recent work of Hilgenfeld, still more with such writers as Weizsäcker, Holtzmann, or Jülicher, and one cannot but be somewhat amused at the avidity with which the partially informed have seized upon Harnack's frank avowal that the Tübingen type of criticism is antiquated and untenable, as if it were a repudiation of the methods and results of modern literary and historical criticism of the Bible.

The modern treatment, as applied in the Old Testament by such men as Driver and Cheyne in England; Wellhausen, Cornill, Budde, and others in Germany; and in the New Testament by such men as above mentioned, is as much more formidable than that of a half-century ago as are the methods and weapons of modern warfare. Modern New Testament criticism, though gladly acknowledging with our author its indebtedness to Baur, is no longer bound to his special theory; Old Testament criticism never was. The contrast which Harnack so candidly points out as a "retrograde movement" means anything but submission. His over-hasty readers are simply blinded by their own eagerness when they discover a white flag on the derelict hulk of the Tübingen theory, and announce the surrender of the enemy's flagship. The attitude of welcome to the leader of a host of penitent critics reclaimed is destined to prove awkward when the extended arms embrace the

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vacant air. An illustration of the awkwardness appears in a recent reference to "the confession of a Dutch theologian, to whom Harnack refers without naming him, that he had been 'compelled to believe in the supernatural origin of Christianity.'" Turning to p. x. of the preface (most of our reviewers appear to have confined their reading to the preface and the Chronological Table at the end), we read of this Dutch theologian. He may have belonged to either of the extreme schools for which Holland is peculiar—the ultra-orthodox, or the insane clique of Loman, Pierson, Steck, and others who have out-Baured Baur by attributing all New Testament literature to the second century. In either case his attitude is intelligible. His words, according to Harnack's own statement, were as follows: "Whoever admits the framework into which tradition has set the ancient Christian documents gives up the attempt to trace a *natural* history of primitive Christianity, and is compelled to believe in one which is supernatural." The attempt to find here the "confession" of a converted critic is ludicrous; quite as much so the tender of the ring, the robe, and the fatted calf to Harnack. Instead of humbly submitting to impalement on the horns of this dilemma, as a true penitent should have done, Harnack's answer was to deny *in toto* its validity, and to use it as an illustration of the change of base which modern criticism has wisely effected.

Here is the heart and substance of Harnack's candid acknowledgment of the "retrogressive" movement of New Testament criticism during the last twenty-five years. Harnack has brought the conclusive demonstration, from his comprehensive, unprejudiced, laborious study of early Christian literature as a whole, of that which to nearly all critics has during this time been steadily growing clearer and clearer—viz., that the emphasis of criticism upon literary dissection has been misplaced. The problem is to be solved, not by documentary analysis, although the sources of Luke and Acts and the Pastoral Epistles still leave ample room for the use of the critical scalpel; still less can it be solved by the imputation of insincerity, forgery, or *tendenz*, which have practically no place in the century succeeding the Apostles. It must be solved by the methods of historical interpretation critically applied, on the basis of a tradition substantially vindicated. Emphatically he repudiates the alternative of *Baur und die Holländer*. It is not true that either larger room must be found for development than what a substantial acceptance of early tradition can admit, or else we are forced to the supranaturalistic ground as commonly understood. "Why should not thirty to forty years be sufficient," he exclaims, "to produce the historical precipitate regarding the words and deeds of Jesus? What need is there to this end of sixty to seventy years? Why should the height on which the fourth Evangelist stands be inaccessible until seventy to eighty years after Paul? Why are not thirty to forty years sufficient? . . . As soon as one perceives that from the outset in the circle of Christ's disciples the powers of a pneumatic enthusiasm were as unfettered as was the impulse to unearth the treasures of the deepest knowledge, and that these powers and impulses became effective in an age to whose historically unparalleled wealth of religious and moral perceptions, views of history and mysteries, nothing was lacking save the gospel and the emancipation of the will, that it should *will*—then one will no longer marvel at the abundant output of contemporaneous religious ideas and forms, nor, again, at the rapidity of their development."

The pendulum has swung from analytical to historical criticism, from destructive to constructive, from skepticism to interpretation. Let us mark the date at which the transition is now both completed and acknowledged, and let us rejoice at it, for it is a change of blessed portent. But we shall be far wiser to keep aloof from the multitude of the partly informed, tossing up their caps at the victory for "our side." Far better to heed the double warning of an English scholar, unsurpassed in any land for learning and orthodoxy, independence of judgment, and scholarly conservatism combined. Dr. Sanday, in his review of this work in "The Guardian" for January 20, 1897, warns first against "a rapid assumption that in respect of the historical contents of the books of the New Testament Harnack is already

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on our side;" and, secondly, against the error of "those who have already leaped to the conclusion: If the criticism of the New Testament has returned to the place where it left tradition, may not the criticism of the Old do likewise? It does not follow. For, in the first place, the best New Testament scholars in England never left the traditional standpoint, . . . but we have scarce an Old Testament scholar left in our midst who is not a Higher Critic." And, further, "the two traditions are very different; and the arguments on which in each case the critical view is based are different. It is far better that the two questions should be worked out independently."

Yale Divinity School.

A Disciplinary School for Boys

By E. R. Downing

THE city of Brooklyn has for some time felt the need of a reformatory institution to which young offenders could be committed. In 1896 a law passed the Legislature permitting the establishment of the Brooklyn Disciplinary School for Boys. The institution admits boys between the ages of seven and fourteen years, who have been arrested and committed by a magistrate for some petty offense. Among our first boys was one whose personal history is somewhat typical. To outline his case, and our methods of dealing with him, and plans for his future, will be to disclose the aims and ambitions of the institution and its management.

The boy is but ten years of age, and is committed to us nominally under the charge of vagrancy. He was out on the streets night and day; could not be induced to attend school with any regularity; and had come to be a confirmed thief, having been arrested, tried, and convicted three times within the last month and a half.

It is only boys who thus reveal themselves as being possessed of strong immoral tendencies, acquired or hereditary, that are committed here. It is customary to turn the boy over to his parents, to reprimand him and them; to send to some less severe institution, or to commit to the Truant Home for a term of a few weeks, before sending a boy to the Training School. It is only when other means fail that he is committed to us.

The boy in question apparently comes from a home that at best is not very exceptional; his parents are laboring people, Germans by birth; the mother and father fight, as the boy puts it, "effry time dey gets a chance," while the boy himself has been accustomed to severe whippings; the father is out of work, and drinks; the mother must consequently leave home and the children's training, to go out washing. Deprived of a mother's care, the atmosphere of the street soon inoculates the boy with the germs of viciousness, and the early stages of criminality develop.

The boy's reception at the institution was marked by a close hair clip, a thorough bath, and a change of clothing throughout. This is frequently, although not always, a necessity. For it is not from the homes of the lower classes alone that the boys come to us. After his bath the boy undergoes a thorough medical and physical examination. He is carefully measured and photographed, with the object of detecting in this way any physical defects or deformities. He is also, as soon as he grows accustomed to our ways and gets over the excitement attending the first few days of his experience, given a thorough psychological test.

Physically this particular boy seems perfectly sound, well developed, and symmetrical. Occasionally the boys are undersized; and in one or two cases it is especially noticeable that the cranial development is quite different on opposite sides of the skull. Whether these irregularities are collated with individual peculiarities, and are indications of criminal tendencies, remains yet to be seen. Until quite a mass of data have been accumulated by measurements and photographs, and until comparisons can be made with boys who are known to be normal, we cannot predicate any facts regarding the

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presence of typical criminals among young offenders.

Mentally the boy seems undeveloped, if not defective. He has been in this country, however, for only about four years. He can read some, can write a little, but has never liked to go to school, yet he has quite a good English vocabulary; his memory, however, seems very deficient; he remembers almost nothing; when a story is read to him, he is unable to tell anything about it, and even fails to repeat ten words after they have been read to him several times. While he seems to understand perfectly well what is right and what is wrong, yet he lies without any apparent compunction. Two weeks of instruction and firm control were enough to make a marked improvement, however.

One cannot inquire into a case of this character without realizing the baneful influence of the home from which such boys come. Only this morning a boy came to the institution whose father drinks constantly, gets drunk at least every other day, and never sees the boy without hitting him. The boy bears a dozen or more scars on his head, impresses of the hammer in the hands of his father, who is a shoemaker by trade. From such a home the boy had many times run away, until, exasperated, the father had driven a nail through the palm of his hand and fastened him to the floor, in order to restrain him.

Contrast the case outlined above, where the boy is strong, robust, but dull, phlegmatic, obstinate, with another case coming to us two days later. This boy's mother had died of consumption. The boy's chest and glands indicate a tendency in the same direction; he is undersized and weak, of a nervous temperament, from immature parents, themselves descendants of several generations of city dwellers.

In many cases of this character the boy's criminal tendencies are evidently the outcome of vicious environment, with more or less hereditary tendency. The institution aims to supply what the boy has never had—a home. We strive to avoid whatever may make the boy realize that he is but one of a number of inmates. The clothing, while uniform in style, is of different pattern. Each boy, as far as possible, has his own room. The table is set as nearly like that of a good home as can be, and no bars or wall suggest the idea of prison; but constant supervision by the help, in so far as possible, takes the place of the care a parent ought to exercise. The boys are never alone, and all misdemeanors are kindly, though firmly, dealt with. The boys do the bulk of the work of the institution. The course of training includes school work, manual training, and gymnasium work.

It is with the hope that constant and long-continued kindness yet firm control will produce a change that the management intends patiently to apply the idea of home life to the reformation of these deformed characters. Young, plastic, yet frequently strongly criminal, and with lax morality, these boys, in a majority of cases, respond to kindness and good counsel as frequently and fully as most boys.

Like other progressive institutions, we believe in a minimum of corporal punishment, and hope that minimum will be nil.

The student who addresses himself to the problem of the criminal youth finds that it is the same problem that any parent has to meet, but in a peculiarly aggravated form. For he knows and can find out very little of the surroundings, antecedents, and previous history of the lad in his care. In so far as it is possible, it is our aim to so thoroughly quiz the boy, and his parents or guardians, that we shall be in possession of those facts regarding parentage, early training, physical and mental peculiarities, which a parent uses so constantly in determining how his child shall be dealt with. There are so many things that must be taken into consideration in order to understand the boy's disposition and temperament. The history of the case obtained from the court records, and the detailed physical measurement and psychological test, supplement the information which the child or parent can give.

The problem gains its interest not entirely from the treatment of individual cases, but from the study of the whole problem with its bearing on the prevention of crime. The successive stages in the treatment of a criminal have been quite marked. Vengeance, repression, reformation, and prevention have been the successive aims. The reformatory must be considered a necessary evil, and the managers of a reform school who do not

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address themselves to the problem of prevention are shirking the most important part of their task. And yet the student finds that it is not easy to make suggestions as to the next step in the line of progress already attained. That preformation is better than reformation is undoubtedly true, but how to compass this end is the problem. It is without doubt true that the modern reform schools, both here and abroad, do succeed in reclaiming a large percentage of their inmates. I do not make this as a general statement; it applies to few schools in this country, for I am convinced that many of the institutions are sources of crime rather than checks on crime. Schools modeled, however, on the modern plan and managed in the spirit of love, are undoubtedly largely successful; but there is no marked difference, I think, between the boy who is in the reform school and the boy who is not, except a matter of unfortunate circumstances. The inmate committed some offense and was caught, and no one took pains to release him. The ordinary parent realizes that his boy is liable to get into scrapes which would be sufficient to send him to the reform school if did he not have his parents to look after him and to bring influence to bear to prevent an exposure of the petty mischief done by the boy. Our aim, consequently, is to be that unfortunate bad boy's parent.

For Young Entomologists

A Home-Made Outfit—How to Make and How to Use It

By Belle S. Cragin

In Three Parts—I.

IF you are ambitious to make a collection of insects, you must learn to do three things: first, to catch the insect; second, to mount him; third, to preserve him. Each part of the work has its difficulties, each requires its own tools and materials, but the tools and materials need not be expensive. A boy who has an average amount of "gumption" and of patience may make most of his own outfit at very small expense; and when I say boys I include girls, because the pursuit is quite as easy, as proper, and as profitable for a girl as for a boy. Indeed, the handsomest collection of insects I ever saw outside of a professional exhibit was made by a girl of twelve.

For collecting you will need a net and a chloroform bottle for butterflies and moths, and a poison bottle for bugs and beetles. The net may be of mosquito-bar, made into a bag and hemmed at the mouth around a ring which is fastened to a handle. The bag must not be too long, or it will catch and tear; it must not be too short, or the insect may find a way out before you can secure him. Make it long enough so that as it settles over the prisoner you can give the net a twist and confine him in the lower part. The length of the net will, therefore, depend somewhat upon the size of the ring.

For the ring use wire as light as possible and yet not in the least flexible. A ring that bends and wavers is a nuisance. Make it in the shape of a circular fan with a short, straight handle, represented by the two straight ends of the wire, like this, ⌒. These ends must be lashed very || firmly to the handle, or, better still, inserted in the end of the handle, if you can find one that is hollow. The lashings, secure them as you will, are apt to work loose and bring vexation of spirit.

The handle, like the ring, must be light and yet rigid. A stout section of a bamboo rod is an excellent thing. Its length is a matter of choice. Sometimes you will wish it were longer, and sometimes you will wish it were shorter. The net and ring can be used without a handle, but not satisfactorily. In the butterfly-nets sold at stores the depth of the net is about twenty-two inches, the diameter of the ring twelve inches, and the length of the handle between three and three and a half feet. These nets are strong, handsome, and light, some of them weighing complete only a trifle over half a pound, but they cost about a dollar. If you can

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afford it, it is a good thing to buy your net instead of making it, because the home-made article, I am bound to confess, will sometimes drop off or collapse at a critical moment. But if it does, hold on to your temper and your courage, repair the damage the best you can, and take a new start. Besides, I am writing especially to boys and girls who cannot spend money for everything they want, or who enjoy exercising their own skill and patience. There is a satisfaction in that such as comes in no other way.

With the net you will need a small bottle of chloroform. An ounce bottle is large enough, costing ten cents. Chloroform is poison. The druggist will mark it, and you must be very careful to keep it in the marked bottle and out of reach of any one who does not know its nature. It is a colorless liquid, like water, and has a strange, pungent odor. It will burn if you spill it on your skin. A little boy of my acquaintance had a very unpleasant experience from his chloroform bottle becoming uncorked in his trousers pocket.

The poison bottle for beetles should be a small clear glass bottle, with straight sides, a large mouth, and not too much shoulder. A horseradish bottle will do very well. Get the druggist to put into the bottom of this a little cyanide of potassium, and over it a thin sheet of well-perforated cork, fitted tightly. The corks holds the cyanide in place, and the perforations allow the fumes of the cyanide to escape into the bottle, for it is the fumes that kill the insect. Cyanide of potassium is a white solid or powder, with a peculiar disagreeable smell which you are not likely to forget if you once enjoy a good whiff of it. But remember, it is a *deadly poison*, and must be guarded with great care from little folks. The druggist will paste on the bottle a label marked "Poison," perhaps also a skull and cross-bones to show you what you will come to look like if you are careless in its use. You will need but little. Probably ten cents would cover the cost of the whole thing, bottle and all. Those who wish may purchase cyanide bottles all ready for use, at about twenty-five cents.

So, with net, chloroform and cyanide bottles, a small pasteboard box, and a little soft tissue-paper to wrap about your specimens until you can get them safely home, your collecting outfit is complete. Here, again, you can buy, if you wish, a collecting-case with strap for one dollar and seventy-five cents.

Next, for mounting your insects you will need pins and blocks. The pins I strongly advise you to buy. Common pins are too short, and the heads are too large. Insect pins are slender, of various sizes, and of uniform length. They cost fifteen cents a hundred, twenty-five cents for two hundred; in original packages one dollar for a thousand. The sizes run from 000 to 8, the size increasing with the number. No. 7 or 8 you will need most, No. 3 or 4 comes next. No. 7 is a good all-round size, and will do very well alone for a beginner; but you can buy one hundred, assorted sizes, for fifteen cents, and that is best to begin with.

For blocks there are beautiful white plaster blocks made by Mr. Denton, of Wellesley, Mass., on which butterflies are mounted under a transparent cover and preserved in perfection. There are also "spreading-boards" six and twelve inches long, at twelve and twenty-five cents respectively. But we are now on what a friend of mine calls "the economical war-path," so we will not buy what we can make. Take a block of soft wood an inch thick or more, and perhaps two inches square. Make a pencil-mark or a scratch across the middle, at right angles to the grain of the wood, and, with this for a guide, cut out, with a gouge or a jackknife, a furrow or slot a quarter of an inch in depth and less in width. In this slot, at about the center, bore a small hole through to the under side of the block, and into this hole wedge a piece of cork. The cork need not fit the hole as to shape, but it must be wedged in tight, for a reason which you would soon discover if it did not. Smooth the surface of the block lightly with fine sandpaper.

You will need a good many of these blocks, and of different sizes; how many and of what sizes you will learn by experience. Make more large ones than small, because a large block may do for mounting a small insect, but a small block will never do for a large insect. If the wings are not supported even to the tip, they will curl in drying.

The matter of preserving your specimens is a simple one. A pasteboard box

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of any size, provided it is deep enough and has a cover, with sheets of cork sewed over the bottom inside, will take excellent care of your specimens. The sheets of cork come in size 4 × 12, one-eighth or one-fourth of an inch thick, and in different grades, varying in price from thirty-five cents to one dollar and twenty cents per dozen sheets. "Peat" is much used now for the same purposes, and costs the same as the cheapest grade of cork. You will need a pair of slender, "long-nosed" pliers, costing perhaps twenty cents. I consider these indispensable.

Now your outfit is complete, and you can put it to use at the first opportunity. The next thing to learn is how to use it when the opportunity comes.

Books and Authors

Charlotte Brontë[1]

Mr. Shorter has made no effort to write a biography of Charlotte Brontë; she herself draws the picture of her life which he exhibits to us. His work is confined to the arrangement of her letters, which apparently required little editing, and to occasional brief comments and connecting links. These are too much abbreviated at times; there are points which should be more fully elucidated, more sharply presented. Yet in general the self-restraint which Mr. Shorter displays is fitting in the kind of biography that he wished to secure. The book does not take the place of Mrs. Gaskell's memoir; it forms, rather, a valuable supplement to it. Each is necessary to the other. The abundance of new material placed at the service of Mr. Shorter makes the present work necessary. Almost none of the many letters now printed have seen the light before, and the compiler is rather too much afraid of drawing upon Mrs. Gaskell's book. In preparing the work Mr. Shorter obtained the invaluable co-operation of the Rev. Arthur Bell Nicholls, who generously, and against his personal inclination, consented to the publication of several letters which touch his marriage with Charlotte Brontë very closely. But the most important additions to our knowledge of this brilliant woman are obtained through her correspondence with Ellen Hussey and with W. S. Williams. The former was the friend of her youth, who remained intimately attached to her until her death; and Mr. Williams, the reader for Smith & Elder, was the confidant of her literary tastes and ambitions. The correspondence with Ellen Hussey covers the period of Charlotte Brontë's maturity, and that with Mr. Williams begins in 1848 and ends in 1853, a little more than a year before her death. Mr. Shorter's arrangement of the letters is not chronological. He devotes a chapter to each of the men and women who were most closely associated with Miss Brontë's life, and prints under each head those letters which deal most largely with the personality under discussion. In spite of certain disadvantages, this method is probably more satisfactory than any other would have been. The work has been done with skill and discretion, and it reveals the very soul of the shy, reserved little woman who suddenly burst from obscurity to delight the world with the shimmer of her butterfly wings.

The character of Charlotte Brontë, as shown by these letters, has wonderful gentleness and delicacy. In her correspondence she was neither reserved nor self-assertive; she was absolutely simple and sincere. Her letters, therefore, endure triumphantly the test of this publicity. A nature more sweet and gentle, more modest and unspoiled, more loyal and unselfish, has never been combined with genius. She did her duty according to her lights; and the inevitable wish that she had given more time to the world and less to the care of the house, "shirt-making," and the teaching of children, is fruitless. Her conscience was a stern master, and effectually prevented any work except that which it approved. The impression of the pathetic sadness of her life remains after reading these letters. Yet they themselves are not melancholy, and when she encounters the great tragedies of her experience she mentions them with touching simplicity and reserve. She was as stainless as a lily and as fragile, unfit for contact with the world. Her shyness gave her perpetual pain, and made her two experiences as private governess a prolonged torture. She had the defects of her qualities, and there was no social adaptability in this conscientious, rigid, stern little woman. A letter from Mary Taylor, the more intellectual and strenuous of Charlotte's two most intimate friends, thanking Mrs. Gaskell for a copy of the "Life," says that the picture is "not so gloomy as the truth," and speaks of two reviewers, "neither of whom seems to think it a strange or wrong state of things that a woman of first-rate talents, industry, and integrity should live all her life in a walking nightmare of 'poverty and self-suppression.'" But it was not these deprivations and anxieties alone which made the tragedy of Charlotte Brontë's life, potent as they were for misery to her sensitive nature. Branwell's dissi-

[1] *Charlotte Brontë and Her Circle.* By Clement K. Shorter. Dodd, Mead & Co., New York. $2.50.

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pation and death, and the slow decline and death of the two beloved sisters, made her newly acquired fame but dust and ashes. Tired and heartsick, she took up again the dull routine of small duties, attending upon her father with remarkable devotion. When she finally married, her love was born of respect and pity, and gave her a quiet kind of happiness. But even this was bestowed upon her for only a few months before her premature death.

The letters which tell the story of this simple life are quaint and precise—their exactness becomes almost rigidity at times—yet there are darting flames behind them. The gentleness hides masculine strength, the shyness covers more than masculine ability. And the character of the woman is revealed in this correspondence. In an early letter to Miss Hussey, she describes an occasion when she lost her temper, and adds, "I am glad you are not such a passionate fool as myself." An amusing phrase to apply to this tranquil little woman, who could say with absolute truth, "Under these circumstances [the separation of the sisters] should we repine? I think not—our mutual affection ought to comfort us under all difficulties. If the God upon whom we must all depend will but vouchsafe us health and the power to continue in the strict line of duty, so as never under any temptation to swerve from it an inch, we shall have ample reason to be grateful and contented." Her Protestant intolerance was another source of unhappiness to her, especially in Brussels, where she and Emily "hated the land and people." Mr. Shorter takes pains to refute the assertion that Charlotte was in love with M. Héger, the Paul Emanuel of "Villette." There are a few phrases in her letters which offer an excuse for this supposition, but though her admiration for the choleric little professor was touched with enthusiasm, there is no evidence that she suffered from an unrequited passion. The criticisms of this intolerant little Puritan upon those about her at the Pensionnat Héger are severe. "They have not intellect," she writes to Branwell, "or politeness, or good nature, or good feeling. They are nothing." Her friends were few, but they were close. People in general did not interest her, yet her imagination could take fire from a hint. In a letter to Emily on page 117 she relates a curious experience which she uses in "Villette"—an impulse which led her into a Catholic church and impelled her to enter the confessional. It s a delightful indication of the way she was sometimes carried outside of her rigidity. And here and there the letters have charming touches of playfulness.

Branwell Brontë this biographer does not consider a genius, and he shows that the sisters were misled in several instances by this only brother. To our knowledge of Emily and Anne he can add but little, concluding that their papers were destroyed by Charlotte. He has discovered, however, a childish diary kept by them, which is not without interest. And he prints also two notes from Emily which deal gracefully with trivialities. Many of Charlotte's letters, however, contain interesting allusions to her sisters. This one refers to the last illness of the most isolated and heroic of the three: "Emily is a real stoic in illness; she neither seeks nor will accept sympathy. To put any questions, to offer any aid, is to annoy; she will not yield a step before pain or sickness till forced; not one of her ordinary avocations will she voluntarily renounce. You must look on and see her do what she is unfit to do, and not dare to say a word—a painful necessity to those to whom her health and existence are as precious as the life in their veins. When she is ill, there seems to be no sunshine in the world for me." But bitterly hard as it was for Charlotte to adjust herself to the new conditions, she is never morbid, she is much too sane to center the universe in herself.

The story of Charlotte's four love-affairs is interesting, and adds even greater dignity to her character. The history of the impulsive Mr. Price and his love at first sight indicates that long acquaintance was not necessary to an appreciation of Charlotte's personal charm. The admiration of James Taylor, who was connected with Smith & Elder, gave her more serious thought. She describes him as "horribly intelligent, quick, searching, sagacious, and with a memory of relentless tenacity." And though she ridicules some personal idiosyncrasies, there are indications that he might have been successful had he not been too easily discouraged. If she had married him, her opportunities for observation would have been greatly widened. Upon the nature of her affection for Mr. Nicholls, whom she ultimately married, these letters form an illuminating commentary. It was a case in which the strength and weakness of his terrible passion for her aroused her pity and gradually bore down her opposition. The injustice of her father's antagonism hastened the culmination. Two months before her marriage she writes, "What I taste of happiness is of the soberest order. I trust to love my husband. I am grateful for his tender love to me. I believe him to be an affectionate, a conscientious, a high-principled man; and if, with all this, I should yield to regrets that fine talents, congenial tastes and thoughts, are not added, it seems to me I should be most presumptuous and thankless." Yet she does learn to love her husband with a quiet, sincere affection, and in later letters she speaks of him tenderly as "my dear boy." Perhaps she followed a theory expressed in a letter written in 1840: "No young lady should fall in love till the offer has been made, accepted, the marriage ceremony performed, and the first half-year of wedded life has passed away. A woman may then begin to love, but with great precaution, very coolly, very moderately, very rationally. If she ever loves so much that a harsh word or a cold

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look cuts her to the heart, she is a fool. If she ever loves so much that her husband's will is her law, and that she has got into a habit of watching his looks in order that she may anticipate his wishes, she will soon be a neglected fool."

Her opinions are so individual and so interesting that it is a temptation to quote many of them. She criticises Emerson's essays: "Deep and invigorating truth, dreary and depressing fallacy, seem to me combined therein." In Jane Austen she finds "a Chinese fidelity, a miniature delicacy, in the painting. She ruffles her reader by nothing vehement, disturbs him by nothing profound." Of Macready's acting she says that "anything more false and artificial, less genuinely impressive, than his whole style I could scarcely have imagined;" and her shyness did not prevent her from astonishing a dinner-party by expressing this heretical opinion. "London people," she writes in the same letter, "strike a provincial as being very much taken up with little matters about which no one out of particular town-circles cares much;" and she adds that should she ever live there she would especially "eschew the literary coteries." Modest as she was, Charlotte Brontë never lost her independence of judgment and of action. "I should like you to explain to me more fully the ground of your objections," she writes to Mr. Williams of his criticism of the curate chapter in "Shirley." "Is it because you think this chapter will render the work liable to severe handling by the press? Is it because, knowing as you now do the identity of 'Currer Bell,' this scene strikes you as unfeminine? Is it because it is intrinsically defective and inferior? I am afraid the first two reasons would not weigh with me—the last would." And in another letter on the same subject she says: "I anticipate general blame and no praise. And were my motive principle in writing a thirst for popularity, or were the chief check on my pen a dread of censure, I should withdraw these scenes—or, rather, I should never have written them. I will not say whether the considerations that really govern me are sound, or whether my convictions are just; but such as they are, to their influence I must yield submission. They forbid me to sacrifice truth to the fear of blame. I accept their prohibition." Such phrases as these, scattered through the letters, give us an insight into the independence, determination, and force of character which enabled this shy, unassuming little woman to give "Jane Eyre" and "Villette" to the world.

—The London "Figaro" adds this new item to Whistleriana: "Ah! by the way," said Mr. Frank Harris, "I was talking to that great genius Degas about you, Mr. Whistler. He remarked to me, 'Hein! Whistlaire! He has talent.' 'Talent!' I exclaimed, 'how can you talk of the greatest artist of the day in that way? You should remember that not only is he an incomparable etcher, a marvelous draughtsman, and a prince among painters, but he is at the same time the wittiest conversationalist, the most brilliant epigrammatist, and the best company alive.' 'Well, if he is all that,' replied Degas with a shrug, 'what a pity it is that he does not paint with his tongue!"

Christian Instincts and Modern Doubt [1]

Readers of the Rev. A. H. Craufurd's capital solution of "Enigmas of the Spiritual Life" will welcome his new book, "Christian Instincts and Modern Doubt," a book addressed to those who acknowledge the necessity of religion, and as well the impossibility of accepting its conventional presentation. The author is admirably caustic. Throughout the book the word "religion" is never used as a synonym for ecclesiasticism, and in particular cases we find biting comment on those peculiar and persistent forms of ecclesiasticism which have been inimical to the spread of Christianity. This is especially true in the last essay, which occupies the greater part of the volume. The essay will repay any one's careful reading. Mr. Craufurd does not hesitate to pay his respects to those High Churchmen who belong to what he calls the high-and-dry party. No matter if the leaders of the old High Church party delivered Anglicans from a dreary slovenliness. no matter if they lessened the loneliness of spiritual life and made religion in some ways a less dismal thing, their path lay between Rome and reason. They sought to vindicate for themselves the rights and privileges of apostolic succession. "They regarded as quite essential to Christianity belief in their ludicrous fiction of baptismal regeneration, a fiction than which it would be difficult to find anything more palpably absurd in all the various superstitions of Paganism." Nor do the Broad Church people entirely escape: "We have now no Thirlwall among the Bishops, and no Stanley among the Deans. . . . The Broad Church party appears to have become much tamer and more torpid. It has few effective preachers, even in London, since the secession of Mr. Stopford Brooke, though Mr. Haweis and Canon Page Roberts still minister well to many of those who need a rational religion; and we may hope that Dr. Momerie will now again preach regularly." Justice is done to the Nonconformist conscience, but we have also this clever touch: "It is being rapidly educated, trained, rationalized, and mellowed. It is emancipating itself from Phariseeism. It is discovering that Puritanism is not Christianity, and that geniality of nature is not a mere weakness." There is a great deal of this radical sort of thing in the book, but a great deal more which

[1] *Christian Instincts and Modern Doubt.* By the Rev. Alexander H. Craufurd, M.A. Thomas Whittaker, New York. $1.50.

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is subjective rather than objective and may be more intimately applied by the individual seeker after truth.

Books of the Week

[The books mentioned under this head and under that of Books Received include all received by The Outlook during the week ending April 23. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

RELIGIOUS AND THEOLOGICAL

The *Lectures on Ecclesiastical History* delivered recently in Norwich Cathedral, England, have been collected by Dean Lefroy and published in a compact volume. (Thomas Whittaker, New York.) We regret that these admirable lectures were not printed in the chronological order indicated by their subjects. Nevertheless, the book will be valuable to students of early church history, since it includes essays on the Fathers from Ignatius to Augustine, by such authorities as Professor Gwatkin, Robinson, and Ince, Bishop Barry, Archdeacon Sinclair, and others.

Dr. Albert Henry Newman, Professor of Church History in McMaster University, Toronto, has published a book of peculiar significance to Baptists, and of not inconsiderable value to all theological students—*A History of Anti-Pedobaptism*. (American Baptist Publication Society, Philadelphia.) The work is appropriately dedicated to the Chancellor of McMaster University, and to the Presidents of Rochester, Newton, and Crozer Theological Universities, since much of the material was delivered before the students of these institutions in the form of lectures. Dr. Newman's account of the opposition to child-baptism from Gnostic and Ebionitic times to those of Gainsborough and Scrooby contains much which will interest and instruct the average reader, be he Baptist or non-Baptist.——The Dean of the Episcopal Theological School at Cambridge, Mass., Dr. George Hodges, tells us in the preface to his new volume of sermons that the first discourse has been preached forty times. It is a pleasure to feel that so notable a discourse has already had such influence. Its title is "The Ground of Christian Certainty," and it might take fit place alongside Row's "Bampton Lectures" and other books which have served good purpose in the department of Christian Evidences. The book's title is *In This Present World* (Thomas Whittaker, New York), and it contains twenty sermons. Each is worth reading more than once, and all are characterized by the Dean's well-known breezy style and practical point.——In paper, print, and binding *Reconsiderations and Reinforcements*, by the Rev. James Morris Whiton, Ph.D., is a model of book-making. We reserve the volume for later notice. (Same publishers.)

HISTORY AND BIOGRAPHY

A Key to the Orient is an ambitious title for Mrs. Clapham Pennington's book of sketches and essays on Eastern matters, which treat of Oriental women, religions, slavery, and the missionary question from the "heathen's" view-point. The most instructive of these talks are those relating to the domestic life of the East, which the author had some special facilities for studying. Indeed, one wishes that the book gave more of its space to personal observation and less to the repetition of primary historical facts and unoriginal arguments. (J. Selwin Tait & Sons, New York.)

The valuable historic series "Women of Colonial and Revolutionary Times," published by Charles Scribner's Sons, New York, has been enlarged by the publication of *Martha Washington*, by Anne Hollingsworth Wharton. The preceding books of this series are "Margaret Winthrop," by Alice Morse Earle; "Dolly Madison," by Maud Wilder Goodwin; "Eliza Pinckney," by Harriott Harry Ravenel; "Mercy Warren," by Alice Brown. These volumes form a valuable contribution to the literature of the history of this Nation. Each writer has been painstaking in her investigations of private and state papers for information and has carefully edited it. This latest volume, though dealing with a character and a period familiar to the general reader, contains much that has never been published, and places incidents in their right relation, bringing out in clear relief a noble womanhood which must always hold a place in the affections of Americans. This book, as might be expected, presents the husband and wife in their home, social, and official relations. The destruction of Martha Washington's letters deprived her biographer of a source of information which has contributed greatly to the interest of the other biographies of this series. To atone for this lack the writer has given the historic background and the environment of the woman to whose character and charm the American people owe much of the grace and dignity of those first days of the Nation, when, without precedents to guide her, Martha Washington filled the position of "first lady of the land," and won by her dignity respect from friend and foe, establishing social standards that guided the little republican court through its days of infancy.

POEMS

Echoes, by Josephine Curtis Woodbury, is a handsome volume, elaborately illustrated by Mr. Eric Pape with full-page drawings and perhaps overmuch ornament. Two or three of the poems have enough of simplicity and true feeling to make them worthy of print; most are crude and immature. (G. P. Putnam's Sons, New York.)

A dainty little volume which Messrs. Copeland & Day (Boston) have just put out, *Lyrics* by John B. Tabb, contains verse which has very little in common with the average verse-writing. Father Tabb has not only a very delicate touch, but he has also a very original fancy. He gives us the unobvious aspect of things; he makes us

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feel their hidden charm. His talent does not strike one as robust, virile, and creative on a great scale, but as gentle, penetrating, and searching. In a multitude of poems so short that they are, for the most part, made up of single verses, Father Tabb flashes the light of the imagination here and there into the depths of nature and of life. He has a fine subtlety of imagination which charms, illumines, and sometimes perplexes. This quality must be felt in order to be understood or appreciated, and the best service a reviewer can render to the reader of The Outlook who has not fallen upon work from Father Tabb's hand is to bring before him two or three selections made almost at random from this little book:

TRANSFIGURED

Throughout the livelong summer day
The Leaf and twin-born Shadow play
Till Leaf to Shadow fade;
Then, hidden for a season brief,
They dream, till Shadow turn to Leaf
As Leaf was turned to Shade.

ILLUSION

As yonder circling heavens define
The limits of the sea,
And Death on Time's horizon-line
Shuts out Eternity;
So, while in banishment apart
Our widowed lives appear,
Still holds each love-encompassed heart
The *center* of the sphere.

SELECTION

Among the trees, O God,
Is there not one
That with unrivaled love
Thou look'st upon?

And of all blessèd birds,
Hath not thy Love
Found for its fittest mate
The homing dove?

Or, 'mid the flame of flowers
That light the land,
Doth not the lily first
Before thee stand?

So says my soul, O God,
The type of thee:
"In each life-circle, *one*
Was made for me."

NOVELS AND TALES

It is quite a long time since Mr. Stockton has given us a volume of short stories, and *A Story-teller's Pack* is, for that reason among others, more than welcome. It contains ten short stories, with a little introduction, and these stories are, for the most part, in Mr. Stockton's characteristic vein. To say that they are of uneven excellence is hardly a criticism, because it is quite impossible for a man whose gift is so characteristic and so peculiar as is Mr. Stockton's to attain perfect success with every stroke of the pen. Mr. Stockton sometimes fails and fails lamentably, but so does every other humorous writer; on the other hand, Mr. Stockton often succeeds, and his successes are quite inimitable. His gift is one of the most characteristic which has yet appeared in our literature. The fact that it is humorous and light must not make us oblivious of its original quality. This volume is very handsomely made, with numerous illustrations from well-known hands, and a very taking cover. (Charles Scribner's Sons, New York.)

Pine Valley, by Lewis B. France (Thomas Y. Crowell & Co., New York), is a collection of mining stories. A little child is the central figure of the first story, and the closing of the last brings the child again into prominence. Courage and cowardice, vice and morality, generosity and selfishness, are given surnames, and are the characters in the books playing appropriate parts in the mining camp civilization.——A story that makes poverty attractive performs a mission. *Doctor Luttrell's First Patient*, by Rosa Nouchette Carey (J. B. Lippincott Company, Philadelphia), describes a young physician and his brave, loving wife. The first patient comes just at the time when poverty becomes unbearable. The story does not equal "Not Like Other Girls."

A Singer's Heart, by Anna Farquhar, is dedicated to the art of singing. The heroine wavers between love and that art, and after bitter experience returns to the operatic stage with her voice purified by sorrow. The style is excessive, and the substance of the story commonplace. (Roberts Brothers, Boston.)

ESSAYS, ETC.

Elizabeth R. Chapman, in *Marriage Questions in Modern Fiction and Other Essays on Kindred Subjects*, writes soberly, moderately, and often acutely. One need not in every point agree with her to find much in these friendly and quiet talks to admire, and more to set one thinking. Almost avowedly these essays are sent out as an antidote to "The Woman Who Did" style of literature, and the analysis of the typical women of Grant Allen, Frankfort Moore, Mrs. Mona Caird, and other "hill-top" novelists is both clever and fair. The author's own general position is thus expressed in the preface:

> I believe in the Woman-movement. Not in the exaggerations and aberrations of a small minority of impatient and ill-balanced minds, but in the reasonable claims and aspirations of the mass of thinking women. I believe that these have been obscured to a rather serious extent of late by the interminable flood of gaseous chatter to which the invention of a journalistic myth known as the "New Woman" has given rise, and that it has become necessary sharply to emphasize the distinction between this phantom and the real reformer and friend of her sex and of humanity whom I would call the "Best Woman."

The chapters on Divorce and "The Indissolubility of Marriage" present in a strong way the argument against looseness in divorce laws. The author goes so far as to say, "Separation should, I think, be made easier, whereas divorce with liberty of remarriage, so far from being made easier, should, as soon as opinion is ripe for it, be abolished." (John Lane, New York.)

EDUCATIONAL

Numerical Problems in Plane Geometry, by Mr. J. G. Estill, of the Hotchkiss School, Lakeville,

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Conn. (Longmans, Green & Co., New York), is a small but valuable volume. Its existence is amply justified by the fact that, a year ago, Harvard, Yale, Princeton, Pennsylvania, Columbia, and Cornell voted unanimously to recommend the dropping of arithmetic from entrance examination, and that a knowledge of the metric system and the ability to solve numerical problems in plane geometry be required instead.

Dr. O. J. Thatcher has abridged the "Europe in the Middle Ages," prepared by Dr. Schwill and himself, and the title of the smaller book is *A Short History of Mediæval Europe.* (Charles Scribner's Sons, New York.) It is a good book either for schools or for the general reader.

MISCELLANEOUS

The President of the King's Daughters, Mrs. Margaret Bottome, has written a light account of her journey to the Holy Land, under the title of *A Sunshine Trip: Glimpses of the Orient.* (Edward Arnold, New York.)

The Street Railway System of Philadelphia: Its History and Present Conditions, by Frederic W. Speirs, Ph.D., Professor of Economics and History in Drexel Institute, is a volume of exceptional interest and importance. Few distinctly national questions are of such national concern as the local questions here discussed. Philadelphia's experiences are in their main outlines the experiences of every American city, and to have them presented in a graphic style, with scholarly thoroughness and with a judicial temper, is a boon to municipal reformers all over the country. (The Johns Hopkins Press, Baltimore, Md.)

Literary Notes

—It is rumored that there is to be a memoir of the late Coventry Patmore, and that its preparation has been intrusted to one of his oldest friends.

—We learn that Mr. Paul Laurence Dunbar, the young negro poet, is writing a novel. Mr. Dunbar is at present giving readings from his verses in England.

—Parkman's "Conspiracy of Pontiac" is another work which has been worthily distinguished by the favor of the Pennsylvania Institution for the Instruction of the Blind, and the book will shortly be printed in raised letters.

—The London "Saturday Review" says that the political diary of the late John Bright may, in large part, be published. It ought to have much biographical and historical value. The work is now being edited by the great statesman's eldest son.

—In a recent number of the "Pall Mall Magazine" Mr. Quiller-Couch told the following tale:

Real life is always going on; but novels are superior to real life in other respects, and in this, that they come to an end—as a rule, at least. I have, indeed, heard of a living novelist who undertook to write a serial for a magazine at £— per thousand words, and gave thorough satisfaction, until the editor (wishing to secure a successor in good time) wrote to ask at what date the story would probably be concluded. "Sir," was the reply, "I am entirely content with your terms: so well content, indeed, that, since our agreement says nothing on the point, I propose *never* to terminate my story."

—The New York "Evening Post" says that

The retirement of Sir G. O. Trevelyan from Parliament, on the score of ill health, has served to raise the question how much a man's political career is helped or hindered by his being a man of letters. Distinguished literary talents have been steadily in the House of Commons for the past hundred years, from Burke to Macaulay and John Morley. The House to-day contains (to speak only of the names that jump into one's mind) writers as well known as Mr. Lecky, Professor Jebb, Augustine Birrell, Mr. Bryce, Mr. Balfour, Mr. Curzon, Justin McCarthy. But the literary character and the political character usually struggle for supremacy, and one or the other goes down. Burke was greater as a writer than as a statesman, though by no means so inferior in the latter capacity as is often said. Macaulay's Parliamentary career was a success, yet it is the Macaulay of letters, not of the Commons, who lives and will live. On the other hand, all Mr. Gladstone's contributions to literature go for nothing beside his eminence as an orator and public man. John Morley comes nearer than almost any of them to blending the two characters happily. He has grown amazingly in strength as a Parliamentary speaker, and, most surprising of all, as a popular orator, but he has not thereby sacrificed anything of his literary insight and finish. It must be admitted, however, that his experience is exceptional.

Books Received

For week ending April 23

AMERICAN BAPTIST PUBLICATION SOCIETY, PHILADELPHIA

Newman, Albert H., D.D. A History of Anti-Pedobaptism. $2.

McKean, May Field. Ruth the Gleaner. 25 cts.

Riddle, Rev. J. W. Systematic Giving. 5 cts.

COPELAND & DAY, BOSTON

Tabb, John B. Lyrics. $1.

THOMAS Y. CROWELL & CO., NEW YORK

France, Lewis B. Pine Valley. $1.25.

GINN & CO., BOSTON

Mason, L. W., J. M. McLaughlin, G. A. Veazie, W. W. Gilchrist, and N. H. Dole. Third and Fourth Readers in the Educational Music Course.

THE JOHNS HOPKINS PRESS, BALTIMORE

Speirs, Frederic W. The Street Railway System of Philadelphia. $1.

JOHN LANE, NEW YORK

Chapman, Elizabeth Rachel. Marriage Questions in Modern Fiction and Other Essays on Kindred Subjects. $1.50.

J. B. LIPPINCOTT CO., PHILADELPHIA

Carey, Rosa Nouchette. Doctor Luttrell's First Patient. $1.25.

LONGMANS, GREEN & CO., NEW YORK

Estill, J. G. Numerical Problems in Plane Geometry.

M'COY & CALVIN, MEADVILLE

Washburn, O. R. Out of a Young Man's Life.

G. P. PUTNAM'S SONS, NEW YORK

Woodbury, Josephine Curtis. Echoes. Decorated by Eric Pape. $2.50.

ROBERTS BROS., BOSTON

Farquhar, Anna. A Singer's Heart. $1.25.

CHARLES SCRIBNER'S SONS, NEW YORK

Thatcher, Oliver J., Ph.D. A Short History of Mediæval Europe. $1.25.

Wharton, Anne H. Martha Washington. (Women of Colonial and Revolutionary Times.) $1.25.

Stockton, Frank R. A Story-Teller's Pack. $1.50.

THOMAS WHITTAKER, NEW YORK

Hodges, George. In This Present World. $1.

Whiton, James M. Reconsiderations and Reinforcements. 50 cts.

J. SELWIN TAIT & SONS, NEW YORK

Pennington, Mrs. Clapham. A Key to the Orient. $1.25.

Lectures on Ecclesiastical History. With Preface by the Dean of Norwich. $2.25.

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The Religious World

Ian Maclaren's Heresy

It has all ended just as we predicted it would. English and Scotch Presbyterianism is very different from American. The editor of the "British Weekly" said that if the charge against Dr. Watson ever came before the Presbytery it would know how to deal with it. He has been proved to be correct. The same kind of a man that the majority of American Presbyterians would, not long since, have convicted of heresy—the finest, ablest, and most Christian preacher in all their fellowship—the English Presbyterians have refused to consider a heretic. A telegram from London, dated April 28, says that at the meeting of the Presbyterian Synod held that day at Sunderland "the Business Committee decided to reject the petition containing a charge of heresy which had been presented against the Rev. Dr. John Watson. The only way in which the petitioners can now revive the matter is by moving an amendment to the Committee's report." The dispatch adds: "But such an amendment would have little chance of adoption." A second dispatch confirmed the first. The Presbytery formally rejected the petition containing charges of heresy by a vote of twelve to one. It is said that strong feeling was shown. The petitioners, by way of explanation, said that they desired to avoid a repetition of the disaster which overtook the Church at the time of the Unitarian defection, and that all they desired was that Dr. Watson himself should assert the soundness of his position. The Synod, however, refused even to call on him for an explanation. That is perhaps the most significant fact of all. The case is settled, as nearly as can be learned, without a word from him, and the vote was as nearly unanimous as it could be without being entirely so. This is probably the last that we shall hear of the heresy of John Watson. That his teaching is not old-time Calvinism every one knows; but, then, English and Scotch Presbyterianism is not old-time Calvinism. It retains all the strength of the ancient system, but is shot through and through with gleams of a light which has come from "the return to Christ." There are among English and Scotch Presbyterians a few who represent the past age. Now and then they swoop down like the Highlanders of old upon those who are too busy with the practical work of the present time to revive controversies which were long since dead and ought long since to have been buried. It is intimated in the English papers that the inspiration of the movement against Dr. Watson came from this country. It would not be surprising, in view of the many articles which have appeared in our papers. But, wherever the movement started, it has reached the only end that was possible among English Presbyterians. We will continue to read the "Bonnie Brier-Bush" and the "Mind of the Master" in the consciousness that their author has behind him the confidence not only of his own Church and denomination, but of nearly all his Christian brethren in his own country.

Professor Harnack's Seminary

As is well known, Professor Adolph Harnack is a Professor of Church History in the University of Berlin, Germany. In addition to his nine lectures a week this Professor conducts a seminary, which is a weekly gathering of about forty students, most of whom attend one or more of his courses of lectures. The room in which the class meets is furnished with two long tables with chairs arranged around them, and three or four reference libraries for the use of the students. Each member of the class has a copy of the book being read. During the winter term of 1895–6 the "Teaching of the Twelve Apostles" and the six books of Eusebius's "History of the Church" were read. The lesson begins with a brief review of the preceding lesson by the secretary, and comments by the Professor. Then follows a thorough translation and study of the text, the chief points being brought out and explained by means of questions and conversation. The teacher frequently and in various ways repeats the main thoughts of the lessons. "He uses comparisons and illustrations, analyses and summaries, and very often short, sharp definitions. As a result of this method of instruction one may grasp the main points of the explanations though he imperfectly understands long, complex German sentences." Private work is assigned to those who desire to pursue special investigations. The results of these investigations are handed to Professor Harnack; brought by him to the class; a brief analysis given, and suggestions made in the presence of the entire class. The session continues for nearly two hours. There is also one hour in the week when the student may come in contact with the Professor at his residence. "Underneath the routine drill of the class-room one soon begins to feel, not only the breadth of research and intelligence, but also the reverent spirit and purpose which characterize the Professor. His aim is not simply to furnish data; he is an advocate, and an intensely earnest one, of Protestant Christianity." At the opening of the winter term he delivered an address on "Christianity and History." In it his tribute to the place of Christ in history, and his testimony to His power to save from sin and despair, are perfectly clear. In Dr. Harnack's thought the Church is not simply a society belonging to men. He says: "In every Christian Christ dwells. The Church is Christ's bride." The writer in the

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"Christian Advocate," the Rev. W. S. Manship, from whom we have quoted, says: "No one who comes in contact with this teacher can fail to appreciate his sympathetic and businesslike methods of instruction, his careful researches into the history of the Christian Church, and his earnest, brilliant advocacy of those truths which faith and reason have brought home to his soul." Any student paying for admission to the lectures, and gaining permission of the Professor, is admitted to the seminary without charge. An American student attending the lectures may be admitted to the seminary first as a guest; and afterward, when he has a fuller knowledge of the language, may be admitted as a member.

Christianity and Buddhism

That was a fine and almost unique evening at the Outlook Club in Montclair, N. J., on April 23, when the teachings of Buddhism were presented by Dharmapala, the Buddhist monk from Ceylon who made so profound an impression at the Parliament of Religions, and the teachings of Christianity by Professor George Palmer, of Harvard University. Dharmapala, with a beautiful spirit and reverent earnestness, expounded the teachings of Buddha. He insisted that if we would know what Buddhism is we must get away from those who have criticised it, and go back to the words of the great master himself. For an hour and more he explained those teachings. His manner was so courteous and his spirit so fine that no one could doubt the spiritual power and earnestness of the man. When at the last he said that he did not come to attack our religion, but could not help expressing his mind concerning the terrible sufferings of the animal world, and declared that such sights as are witnessed at the stockyards in Chicago are a disgrace to civilization, and would not be tolerated in a Buddhist country, the audience manifested its approval in a round of the heartiest applause. Professor Palmer presented in contrast the Christian interpretation of religion and the universe. There was no controversy, only a contrasted presentation of the salient truths of the two religions. The address of Professor Palmer was one of the finest and loftiest utterances on a religious and philosophical theme to which we have ever been permitted to listen. Indeed, it is doubtful if any English-speaking scholar, with the possible exception of Principal Fairbairn, could have treated the theme with such discrimination and yet depth of thought as was manifested by Professor Palmer. He first showed the points in which Buddhism and Christianity agree, and then those in which they differ, making plain the fact that the divergence often comes in the line of emphasis rather than of affirmation, and yet that the change of emphasis leads to wide separation. If certain circles in Boston and elsewhere, after listening to the exponents of the ethnic religions, would only secure the services of such a man as Professor Palmer, not to convert but to place side by side the teachings of Christ, there would be much light let into many dark places.

Plymouth's Semi-Centennial

Plymouth Church, Brooklyn, will celebrate this year the semi-centennial of its organization and of the call and settlement of Henry Ward Beecher, its first pastor. The first meeting, out of which Plymouth Church grew, was one which a few gentlemen held at the house of Henry C. Bowen on Saturday evening, May 8, 1847. On Friday evening, May 7, the prayer-meeting will be devoted to reminiscences by various lay members of the church. On the 16th of May Mr. Beecher preached his first sermon in Brooklyn before Plymouth Church was organized. He was invited, however, to preach the sermon by some of the gentlemen who subsequently organized the church and were instrumental in extending the call to him. On the 16th of May this year, which also falls on a Sunday, this day will be recognized by historical sermons in Plymouth Church—in the morning by the pastor, the Rev. Lyman Abbott; in the evening by Dr. A. H. Bradford, of Montclair. The principal recognition services, however, will be held in the fall in connection with two anniversaries: one, October 10, when Mr. Beecher preached his first sermon after he had accepted the call; and one November 16, when he was publicly installed over the church. The arrangements for these services have not yet been completed.

Forward Movement in Chicago

A new movement has been started in Chicago with the object of combining the more popular idea of the social settlement with a more distinctly religious purpose. The promoters think that the ordinary mission among the poor has proved more or less of a failure, and believe that the social settlement which has no other purpose than social benefit must fail. They therefore propose to unite the social settlement with the religious work of the mission. If we had any criticism to offer on this proposition, it would be on the assumption that the social settlement is always, or even generally, without a distinct religious purpose. In London, the Mansfield House, Browning Hall, Oxford House, Bermondsey, and others are all conducted along distinctly religious lines. They are not evangelistic in the ordinary sense, but the motive is recognized as religious. The same is true of many of the more prominent settlements in this country. They aim to supplement the work of the church rather than to antagonize it. As illustrations of settlements with this spirit we may mention the Andover House in Boston, the Chicago Commons, and the Whittier House in Jersey City. That all such work to be efficient must have behind it a religious principle and purpose, we have no doubt. The field

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occupied by this new movement in Chicago lies west of the Chicago River, and contains about a half square mile of great spiritual and temporal desolation. In the district there are few influences for good, and these are altogether inadequate for the need. This forward movement plans to have three social settlements in the district: one to be known as the Epworth House, in charge of a board composed entirely of members of the Epworth League; another to be called the Endeavor House, to be under the control of a committee appointed by the Endeavor Society; and another which aims to be related to the public school. It is hoped that, in addition, a "Forward Movement Auditorium" may be erected in a central locality, to be open from early morning until late at night, which shall aim to minister to all the wants of the district in which it is located. The object is good, and the city large enough for many such additions to the force already at work in the cause of humanity.

The Home Missionary Debt

The Executive Committee of the Congregational Home Missionary Society is again facing a great crisis. It has been more successful in meeting its obligations than almost any other similar society, but it is beginning to feel a serious burden. Its receipts from gifts and from legacies have fallen off in the total during the last year more than $150,000. Thus far there has been no suffering caused among the missionaries, because the Committee has been able to borrow money at the banks. The Committee now is seriously hampered, and before long the missionaries must suffer. If it be said that the expenses of administration are too great, the reply is that they have been cut down in the estimates for the current year by more than $20,000, while the estimates for the field were reduced by $53,000. The difficulty is not in the expense of administration; it is in the falling off of receipts. This condition of things cannot continue, and it ought not to be allowed to continue. Many reasons may be given for the decline in receipts; probably they are all summed up in the words "hard times." We do not believe that much, if any, fault can be found with the expense of administration, or with the planting of churches where they are not needed. This Society has been singularly careful about aiding merely denominational movements. The knowledge of the facts ought to elicit an immediate response from the churches.

A New Church in Minneapolis

The Westminster Presbyterian Church in Minneapolis is one of the strongest of the denomination in the Northwest. Its pastor is the Rev. Pleasant Hunter, D.D. His predecessor was the Rev. D. J. Burrell, D.D., now of the Marble Collegiate Church in New York. Some time ago the edifice of the Westminster Church was burned, and a new one has now been erected. The auditorium will seat about fifteen hundred, and the chapel, with its adjoining rooms and galleries, will seat nearly fourteen hundred. The building is complete in every respect, and is an example of beautiful architecture. The church is an important one, numbering nearly sixteen hundred members. The pastor and people are to be congratulated on their new home, and the beautiful city on another addition to its already long list of beautiful churches.

The Rev. George H. Wells, D.D.

Speaking of affairs in Minneapolis reminds us of another exceptionally strong church in that city, of which the Rev. David N. Beach, D.D., recently of Cambridge, is now the pastor. His predecessor was the Rev. George H. Wells, D.D., who was recently killed by accident near the city of Milwaukee. Dr. Wells was a man of singular eloquence, as all can attest who have heard him on great occasions, either in Montreal, where he was formerly settled, or in Minneapolis, where his ministry ended. His oration at the meeting of the National Society of Christian Endeavor in Minneapolis was a singular triumph of oratory; and his welcome to the National Congregational Council, which met in his church soon after his acceptance of its pastorate, will never be forgotten by those who heard it. A fine, earnest, princely spirit was his, and he will long be remembered among the churches and by all who had the privilege of his acquaintance. Had he lived, a still larger influence must have attended his already fruitful ministry.

Notes

We have received several communications from persons who have read the extremely interesting article of Mrs. Ballington Booth in a recent number of The Outlook, asking for her address. Letters to her should be addressed to the Headquarters of The Volunteers, 34 Union Square, New York City.

On Sunday morning, May 2, sixty-three persons united with Plymouth Church, forty-one on confession of their faith. On Sunday evening a meeting on behalf of the George Junior Republic was held, addressed by Messrs. George, Jacob Smith, Hunt, and Seitz. This first meeting in any church in behalf of this cause, it is hoped, will be followed by other church meetings in different parts of the State.

A few weeks ago we mentioned "The Polished Arrow," edited by the Rev. F. J. Goodwin, of Glen Ridge, N. J., as an almost ideal parish paper. Since then a similar paper published by the Brick Church in Rochester, N. Y., called "Brick Church Life," has come to our notice. It is more elaborate than "The Polished Arrow," and beautifully illustrated. Such papers cannot fail to do good in the churches.

The American Guild of Organists gives its third Public Service in the New York Avenue Methodist Episcopal Church of Brooklyn this week. The musical part of the service, which conforms to the liturgy of the Guild, is of the usual high quality of these services. The address is by the Rev. Lyman Abbott. The Guild deserves the cordial support of all those who desire to improve the standards of church worship; full information concerning its object and organization may be obtained by applying to the Secretary, Dr. Henry G. Hanchett, 136 Fifth Avenue, New York.

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Correspondence

From Colorado

To the Editors of The Outlook:

As it is evident that much has been said in criticism of the article by Priscilla Leonard on "Woman's Suffrage in Colorado," I feel impelled, as a Colorado woman and a representative of many who share my views on this subject, to dissent from the critics. Barring a few slight errors in fact, which did not essentially affect the argument, I believe it presented truthfully, and in a spirit exceptionally fair, the result of the experiment as thus far shown in Colorado. It is a mistake to suppose that a large majority of the women in this State are now enthusiastic believers in woman suffrage. I do not know *one* who was opposed to it before its adoption—and the number included very many intelligent and conscientious women, unfortunately for the most part silent—who has reversed her judgment as to its advisability in the last three years, while I know many, who at that time favored the movement, who now say openly that they regard participation in politics as a burdensome and uncongenial duty, with no compensating advantage to the sex or the State.

A lady correspondent for a prominent New York daily, summing up her observations after election last November, says: "Of the thirty-five women with whom I talked in the hill districts" (the most intelligent part of Denver), "twenty were directly against woman suffrage. Of the other fifteen, ten were enthusiastic supporters; the others were undecided."

CHARLOTTE M. VAILE.

Denver, Colo.

What is a Christian?

To the Editors of The Outlook:

For once I am disappointed in an Outlook editorial. It is that in last week's issue, entitled "What is a Christian?" And I speak of my disappointment, not because that has any importance, nor in a carping spirit, but because the question is one that seems to be in so desperate need of a clear answer. Nearly the whole of the answer you give to this question has to do with Christian belief, although you say, toward the end, as one would expect you to say, "This only makes him a Christian believer; it does not make him a Christian." In the first part of the article you go even so far as to say of the belief "that there is a great historic fact, and in that historic fact there has been a special and further revelation of God:" "This is Christianity." Yet in the last part you say: "A Christian believer . . . is a Christian only as he follows this Christ . . . in the service and sacrifice of love, . . . and this he may do without any theory at all." Once more: "A man may be a good man and not a Christian" (*e.g.*, a good Jew). Yet: "It is the Christ life which makes him a Christian."

All this seems to me to illustrate the impossibility of attaching any particular intellectual content whatever to the Christian life, as a form essential to it. We cannot answer the question "What is a Christian?" clearly if, after refusing to draw the definitive line of essential Christianity at the belief that Jesus was the "Second Person of the Trinity in a human body," we attempt to draw it at the belief in "a great historic fact in which there has been a special revelation of God." The second statement may contain much more truth than the first (so some of us believe); it may be far more conducive to Christlikeness; but both are intellectual conclusions, the one called psychological, the other historical. Indeed, the historical fact, if it is to be worth anything at all religiously, involves philosophy, as your further definition of it as "the coming of Infinity into finite form" shows. Yet on what ground shall we say, "So much philosophy in the essential make-up of a Christian, but no more"?

Belief has, of course, a tremendous influence over life. And we know that certain truths have been mighty in the building up of holy character But we have no certain data to show us just what beliefs are *essential* causes of a given total effect in life. Would it not be better, therefore, to call a tree by its fruits rather than by any account that could be given of its culture? Would it not promote the genuine Christianity we so much need, if we should refuse the name Christian to the merely intellectual believer, whether dogmatic or historic, and apply it to godly humanity wherever found?

In a word, it seems to me we must choose between two positions: Either we must still claim that Christianity is essentially a philosophy of religion, *i.e.*, a theology; and then we may say he is a Christian who believes that the Second Person of the Trinity once dwelt in a human body; or, he is a Christian who believes that "Infinity has come into finite form;" or, he is a Christian who believes that the four Gospels as they stand are historic; or we may apply any other intellectual standard we think important. And then we must use the word Christianity in its doctrinal sense, and say a godly Jew or Buddhist is not really a Christian, because he does not call himself one. Or else we must cling, through thick and thin, to the position that Christianity is essentially religion itself, the life of God in the soul of man; and then we must say he is a Christian who, whether he calls himself so or not, is really

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expressing in character the Christ life. Where such a man is, there is the really good—there is the Christian.

Men have only lately been learning that no church is equivalent to the kingdom of Christ. Ought they not, at the same time, to learn that the kingdom of Christ and the kingdom of God are not two realities, but one? that a Christian and a Christian believer, in the Bible sense, are not of two classes of men, as your editorial implies, but one and the same? The mark of the true believer is not in his historical knowledge any more than in his psychological knowledge, but in himself. Am I not right?

G. H. B.

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

In your editorial "The Churches and Ethical Culture," April 17, you say, "Out of this ethical interest [in the early Church] grew the primitive confession of faith known to us as the Apostles' Creed." Comparing Ian Maclaren's life-creed with the Apostles' symbol, I am impressed with the difference between the two. Dr. Watson's creed is indeed ethical. Every sentence of it can be translated into life. But the Apostles' Creed is an intellectual declaration concerning certain historical and philosophical matters. With the exception of two or three phrases, I find the statements in this creed utterly meaningless if I try to translate them into life. Is, then, the Apostles' Creed an outgrowth of ethical interest, as you have stated? Kindly answer the following questions: 1. Was not this primitive confession of faith framed to exclude the Gnostics from the Catholic communion? 2. Did not this creed appear as a part of the hierarchical ideal of the Church which became established before the end of the second century? 3. Is not this creed a test of orthodoxy rather than of character? 4. If so, can it be truly called an ethical creed?

G. B. S.

We dealt with the subject historically, and our correspondent does not. Hence the difference of view. Of course, if the Apostles' Creed is taken apart from the ethical faith out of which it grew, it may be regarded as mainly a series of historical propositions. Yet even so it is difficult to regard it otherwise than a confessional response to Jesus's precept, "Believe in God and believe in me" (John xiv., 1, R. V., margin). Primitive Christianity was called "the Way" (Acts ix., 2; xix., 9; xxii., 4). It was a way of life, whose ethical rule was the imitation of Christ. Consequently, a summary of the main facts concerning Jesus, as "the author and perfecter" of a saving faith, had originally a positive ethical value, and may have it still. But to keep this in view some such expository addition as Ian Maclaren's "life-creed" is most helpful. In reply to the questions: 1. No; nor was it "framed" at all. It grew by additions and modifications for six centuries. See the chronological table of these in Schaff's "Creeds of Christendom." The body of it, however, was the staple of the Apostles' preaching; hence the name. 2. No; the article on the Church dates no earlier than Cyprian, in the middle of the third century. 3. It is not a Trinitarian creed, and hence can hardly be made a test of orthodoxy. 4. Answered above.

1. In a Congregational church can a member rightly and properly withdraw voluntarily from membership, by giving notice to the church of his intention so to do, without incurring censure? 2. Is it, in your judgment, wise and right for a Congregational church to suggest such voluntary withdrawal, where it might be done without friction, on the part of members whose conduct has not been such as to warrant any formal charge of wrong-doing, except that of continued absence from worship, uselessness, and ill-credit to the church? In the cases I have in mind (this, by the way, is not a church quarrel I am asking you to settle!) all has been done, so far as known, to secure renewed faithfulness to covenant obligations, without any good result. The church roll has for years been clogged with the names of persons, most of whom joined the church in revival times that proved fruitful of harm as well as good; and yet, to discipline these members by "withdrawal of watch and care," or something of that sort, would probably do more injury to Christ's cause than good. In such cases, is there anything wrong or "disorderly" in a conference between representatives of the church and the nominal members, with a view to the removal of their names from the membership, by their own request?

A CONGREGATIONAL PASTOR.

1. In our judgment, the rules of each church should permit this. If they do not, they should be suitably amended. 2. Yes, in case persuasion and remonstrance prove unavailing; unless it is practicable to secure the desired result by the automatic operation of a rule concerning absentees. This is preferable. Cases not coming under such a rule must be settled each on its merits, according to the rule of choosing the lesser evil. There are cases where your final suggestion might very properly be made.

1. What is forgiveness, or what does God do for us when he forgives us? Does he remit some penalty due that would, unforgiven, be inflicted in the world to come? or do we simply have the break in our communion with Him repaired, the joy of salvation restored, or what? 2. Do we, in hell, suffer directly for deeds done here, or do we there sin and suffer the natural consequences of our deeds? In other words, is there any penalty anywhere but natural consequences?

P. M. S.

1. God does what the father did in the parable of the prodigal. He receives us back into right personal relations with himself. He does not interfere at all with the natural consequences of our past deeds, but gives us power through our filial faith so to deal with these consequences as to overcome evil with good. 2. The consequences of breaking human law are statutory, imposed by one act of will and inflicted by another act. The consequences of breaking divine law are involved in the nature of things, and operate automatically. Not sooner does fire begin to burn the flesh that touches it than the shadow of spiritual death begins to fall on the first departure of the spirit from God. And so we read, "In the day thou eatest thou shalt die." See

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these questions discussed at length in "The Divine Satisfaction," supplied by The Outlook.

Is there anything better for systematic Bible study in the Sunday-school than the Blakeslee or Bible Union Lessons? What would you recommend for Bible-class study along liberal historical and literary lines? Where can one get the Blakeslee and other lessons?

H. G. M.

For the Blakeslee Lessons address the Blakeslee Union for Bible Study, Bromfield Street, Boston. March 6 we gave on page 707 an account of another series of great merit, used in the Woodward Avenue Congregational Church, Detroit, prepared by the Rev. H. P. DeForest, the pastor. Which of these is preferable for you can be best determined by your sending for copies and comparing them. We know of nothing better than these two. Other courses can be had of the Sunday-School Union, Philadelphia, and of the denominational publishing houses in the principal cities.

Has there been any publication in book form of the words of Christ, edited so as to make a consecutive, chronological narrative without repetitions?

J. M. C.

Such a book is "The Great Discourse," published by the A. D. F. Randolph Company, New York.

I forward to you the poem, "God's Best," asked for by "S. H." in Notes and Queries of the last Outlook.

E. W. C.

If "S. H." will send address, we will forward the poem.

The lines beginning "Build thyself a fence of faith around this little day," quoted by "J. R." in the correspondents' column of The Outlook for April 17, are probably those attributed in the volume of selections called "Sunshine in the Soul" to Mary Frances Butts.

S.

April Necrology

April 1.—The Most Reverend William Conyngham Plunket (Lord Plunket). Born 1828. Protestant Archbishop of Dublin. See Vol. LV., page 999.

April 3.—Johannes Brahms. Born 1833. The great composer. See Vol. LV., page 970.

April 3.—Albert Fink. Born 1827. A well-known railway expert.

April 7.—Daniel G. Griffin. Born 1848. Gold Democratic nominee for Governor of New York State last autumn.

April 8.—Heinrich von Stephan. Born 1836. For many years German Imperial Postmaster-General.

April 10.—Daniel Wolsey Voorhees. Born 1827. For thirty-eight years a prominent figure in National politics.

April 10.—Frederick Francis III., Grand Duke of Mecklenburg-Schwerin. Born 1851.

April 12.—Edward Drinker Cope. Born 1840. Professor of Zoölogy and Comparative Anatomy at the University of Pennsylvania. See Vol. LV., page 1097.

April 15.—James J. Storrow. Born 1837. A prominent Boston lawyer and counsel for Venezuela in the recent arbitration.

April 19.—Seth L. Milliken. Born 1831. For many years a Representative in Congress from Maine.

April 22.—William Steele Holman. Born 1822. Long a Representative in Congress from Indiana. See page 3.

About People

—M. Alphonse Bertillon, of France, who invented the Bertillon system of measuring convicts, has now become equally conspicuous by advocating the exemption from direct taxation of every family in which there are three children, and the imposition of an extra tax of twenty per cent. upon all those not thus provided.

—By the death of Congressman Milliken the first break for fourteen years in the Maine delegation at Washington is made. Each one of the four Representatives (Messrs. Reed, Dingley, Milliken, and Boutelle) and the two Senators (Messrs. Hale and Frye) have been re-elected since 1883 as his term expired. Maine's record is without a parallel in our history.

—According to the New York "Tribune," after the Rev. Dr. Edward Everett Hale preached in Washington the other Sunday a number of people went to congratulate him. Among them was a young lady who, after shaking hands with the famous Bostonian, said: "You don't know me, Dr. Hale, but I know you." His hands descended as if in blessing, and he said: "Ah, my dear young lady, I don't doubt that I christened you," and she passed on in the crowd. Some one at hand asked Dr. Hale: "Do you know her? It is Secretary Olney's daughter." "Oh, then it is all right," said Dr. Hale; "I christened her mother."

—"Sir Henry de Villiers," says the London "St. James's Budget," "who is stated to be exercising his good offices in some way at Pretoria, is the well-known and universally respected Chief Justice of the Cape Colony. He is a man exceptionally endowed with that *gravitas* which the Romans used so much to desire in character. His uprightness is acknowledged throughout South Africa. As for his ability, no one who ever heard or read one of his summings-up or judgments would call that in question. A South African of Huguenot extraction, and in his younger days a champion of Afrikanderism as a national principle, he has been knighted by the Queen and further honored by being sworn of her Majesty's Privy Council."

—The citizens of a well-known town in Wisconsin have become impatient at the ignorance

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displayed by the rest of the country in regard to the name of that town, and have decided to erect a monument to the Indian chief—Oshkosh—in whose honor the settlement was named. It seems that Oshkosh was the last of the Menominee sachems, and played a prominent part in the pioneer history of the Northwest. The Milwaukee "Sentinel" says that

Shakespeare was laboring under a misapprehension when he propounded his famous interrogatory, "What's in a name?" There has been a great deal in one for Oshkosh, which is known all over the English-speaking world on account of its name. With some, especially ignorant foreigners, its reality is doubted, and it is therefore placed in the category along with Utopia and Brobdingnag. Among intelligent people, however, it stands for a real, thrifty, and enterprising city.

—"Post-Stephan," the nickname by which the late Dr. von Stephan was well known to the people of Germany, is likely to endure some time, as an indication of the capital postal service introduced years ago by the late Imperial Director of Posts and Telegraphs in Germany. Dr. von Stephan was born in Pomerania, and was the son of a poor tailor in that city. When he was eighteen years old he entered the German postal service and continued there throughout his life, rising from the lowest to the highest position. To him was due the plan of the Universal Postal Union, to which all the civilized countries of the world now belong. The benefits of this service are thus extended to about a billion people. He was also the originator of the telephone service as an adjunct to the German postal system. In addition to this, he introduced the pneumatic tube service as used in Berlin. He was a foremost example of the possibility of becoming "a self-made man" even in Germany.

—"When I was a pupil at Hebron Academy, over forty years ago," said Judge Hilborn, of California, at the McKay dinner the other day, "there were two boys in the academy to whom I was especially attracted. One came from Turner. He was a bright, spirited little fellow, the best scholar in his classes, very quick to learn, and the sort of a boy that everybody said would 'amount to something by and by.' His name was 'Gene Hale. The other came from Buckfield, and was a year or two younger, a little chubby chap, whom everybody liked. We all called him 'Johnnie' Long. He was the marvel of the school in Latin. He had read Virgil through, and knew a great deal of it by heart. He was a wonder, too, in Latin grammar. After we left school I went West and lost sight of them. Now I am here, a member of the Naval Committee in the House, 'Gene Hale is at the head of the Naval Committee in the Senate, and 'Johnnie' Long is Secretary of the Navy."

Answer to Charade in The Outlook, April 24: Matin.

Bits of Fun

Truly great is the man who can become famous without making any of the noise himself.—*Puck.*

There would be a deal less of disturbance in this world if when a man had nothing to say he would be silent about it.—*Boston Transcript.*

"It is very difficult to please some people with reference to a minister," remarked the active church worker. "Some people like one style and some like another." "Yes, but I have reference to an entirely distinct class. I was thinking of those who, if a minister is not prosy, complain that he is sensational; and if he is not sensational, complain that he is prosy."—*Washington Star.*

A young minister had gone to the home of his boyhood to preach, and, of course, the villagers were full of curiosity to hear him. At the close of the service one of the deacons engaged the young preacher's wife in conversation. "It was a strange coincidence," said he, "that your husband's text was the one from which his father preached his last sermon in his pulpit." "Indeed!" said the lady. "Well, that was strange. I hope," she continued, "it wasn't the same sermon?" "Oh, no!" said the deacon, in a deprecatory manner; "his father was a dreadful smart man."—*Epworth Herald.*

Charles Wesley was easily annoyed at times; and on one occasion, at one of the conferences, he became so irritated at the prolix remarks of a good brother, who was relating his religious experiences at great length, wasting precious time, as Charles believed, that he said to his brother: "Stop that man from speaking. Let us attend to business." But the preacher continued his remarks. Finally, Charles could no longer restrain himself; and he declared to his brother John, "Unless he stops, I'll leave the conference." Instead of directing the preacher to stop, John, who was enjoying the humble man's simple story, said to one sitting near, "Reach Charles his hat."—*Selected.*

A man dashed into a drug-store and breathlessly accosted the clerk with: "Say—I want some medicine, and I want it quick, too! But for the life of me I can't tell what the name is!" "Well, how on earth do you expect to get it, then?" demanded the disgusted clerk; "I can't help you." "Yes, you can, too!" said the would-be customer, promptly. "What's the name of the bay on the lower side of this lake, eh?" "Do you mean Put-in Bay?" "That's it! that's it! And what's the name of the old fellow that put in there once, you know? Celebrated character, you know?" "Are you talking about Commodore Perry?" "Good! I've got it! I've got it!" shouted the customer; "that's what I want! Gimme ten cents' worth of paregoric!"—*Harper's Round Table.*

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For the Little People

The Story of a Kite

By Sydney Dayre

Ah, that was a kite,
A wonderful kite!
Neatly proportioned and graceful and light.
The skeleton, six
Well-whittled-out sticks,
A face in the middle all beaming and bright.
A jaggedy tail
Which never would fail
To balance it well as it rose into sight.
In short, 'twas a joy
To every boy—
A peep at that rare and remarkable kite.

They came out to play
One midsummer day,
With chatter and rattle and merriment gay,
Three rollicking boys,
All frolic and noise,
Each bent upon having his own special say.
"Now, I'll hold the string
While you give a fling—
Hurrah then! We'll see her go sailing away."

But, ah—tale of woes!—
As it gracefully rose
Far over the tree-tops, disaster befell.
Three hands were held out
With a scramble and shout:
"Let me hold the string." It is mournful to tell
How they struggled and fought
And wrestled and caught
And jerked at the string, till at length—well, well, well!
It slipped from each hand,
Alas! and they stand
And dismally gaze with a wail and a yell.

A wonderful chance
For a frolic and dance,
So it may have thought it, that frolicsome kite;
But the wind quickly took it
And twisted and shook it,
Till, hustled and hurried,
Bewildered and flurried,
It wabbled and dipped in a craziest flight,
And darted and flopped,
Then suddenly stopped—
The limbs of the linden had fettered it tight.

Alack and alack!
It never came back.
In fragments and tatters from morning till night
Its skeleton form
Is racked in the storm;
The paint and the gilding have faded from sight.
Ah, tragical flight!
Ah, mournfulest plight!
Such end to that marvelous, glorious kite!

The War Dog, Moustache

By G. H. Dierhold

Moustache was born in Falaisse in 1799, and was a true hero. He had republican ideas all his life, for he attached himself to no master, but served his country alone. At the age of six months he was taken to a neighboring city, but, wandering away from his new home, he fell in with a company of grenadiers, who were about to start for Italy. He gave himself all the graces possible to him, and asked in his way to be admitted into the company, which he seemed to promise to serve and not to trouble. He was homely and dirty, but had a face so intelligent in appearance, so sprightly, that they did not hesitate to receive him. Moustache had some little talents, and his new companions trained him to carry a gun, to act the sentinel, and to keep step.

Meanwhile the grenadiers had passed into Italy, and soon found themselves in the vicinity of the enemy. They encamped below Alessandria, and here Moustache rendered his first service to the French army. A detachment of Austrians that they thought more distant was concealed in a neighboring valley, and advanced at night to surprise them, and might have succeeded but for the vigilance of their faithful Moustache. Making his rounds with his nose to the wind, he scented an odor to which he was strange. He ran, then, uttering cries of alarm, to warn his friends. The sentinels, advancing, perceived that they had the enemy upon their rear. The camp was aroused, every soldier was upon his feet, and the Austrians, finding themselves discovered, beat a retreat.

Some time before the battle of Austerlitz, an Austrian spy penetrated into the French camp. He spoke the French language so perfectly that no one suspected him, and would have returned to render an account to his officers but for his meeting with Moustache. The faithful animal, who was a friend to all Frenchmen, no sooner smelt the Austrian than he leaped upon him with a howl. This attracted attention, and, remembering the admirable sagacity of Moustache, they arrested the stranger, proved him to be a spy, and the brave dog had a double allowance that day. On another occasion, seeing the standard-bearer of his regiment engaged with a detachment of the enemy, he ran to his aid, barked, did everything in his power to encourage his friend and frighten the enemy, but his efforts were in vain; the

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standard-bearer fell, pierced with wounds. Moustache threw himself upon the body of his dead friend and took upon himself the duty of defending him; but, had not the fortunes of war turned in his favor, his valor could not have prevailed against Austrian bayonets. A discharge of grape-shot swept away the enemy. Moustache lost a paw by it, but he did not occupy himself with that. Seeing himself free, he took the standard in his teeth and endeavored to pull it away from his master; but in dying, the standard-bearer had embraced the staff so firmly that it was impossible for Moustache to take it away; at last he succeeded in detaching the bloody flag in shreds, and returned to the camp lame, exhausted, and bleeding, but bearing his glorious burden, and exciting anew the general admiration.

Such action merited honors, and they were rendered to him. General Lannes ordered his collar to be taken off, and replaced by a red ribbon with a medal bearing on its face the inscription, "He lost a leg at the battle of Austerlitz, and saved the colors of his regiment." And on the reverse side, "Moustache, a French dog. Let him be everywhere respected and cherished as a hero."

He served with the dragoons in two campaigns, and fought in all the battles. At the battle of Sierra Morena he brought back into camp the horses of several dragoons that had been killed. His last campaign was made with the cannoneers. He was killed by a cannon-ball at the taking of Badajos, March 11, 1811, at the age of twelve. He was buried on the field of battle with his collar and medal. A stone with the following inscription was erected over his grave: "Here rests the brave Moustache."

Is There a Way?

The story is told in the "Youth's Companion" that a number of white boys were skating on a creek in Kentucky when a colored boy came down and began putting on his skates. Immediately the white boys tried to drive him away, but he refused to go. This angered them, and one of the white boys challenged the colored boy to fight, and called him a coward when he refused. The little fellow was not to be persuaded into a physical encounter, and proceeded to skate, in spite of the efforts of the white boys to stop him. Suddenly the boy whom he refused to fight fell through a thin place in the ice. The white boys scattered in every direction, screaming and calling for help. The colored boy pulled off his coat and jumped into the water, and rescued the boy who but a short time before wished to fight him.

Recently a number of boys living in a district where there are a number of Hebrew boys combined to fight all Hebrew boys who appeared in their neighborhood. These boys, who call themselves Christian boys, are organized in a club. All unconsciously one night recently a young Jewish boy was invited by a new member of this club to join the club. No sooner had he appeared than the other boys began making audible comments. What made this more striking was the fact that this particular Hebrew boy was the cleanest boy and the best-dressed boy in the room, and probably, next to the President of the club, the most intelligent. At last one of the Christian boys said, "Put that sheeny out." The Hebrew boy sat perfectly still, looking at the floor. When he was leaving, he was invited to join a club of Hebrew boys that met on another evening. With a perfectly polite and comprehensive smile he looked at the one who made the suggestion, and said, "They'd like me, if they'd let me stay; Mac does." Mac was the Christian boy who had brought him in. I wonder if Mac was exactly polite to expose his Hebrew friend to the bad manners displayed by the members of this club?

In a public school there were two colored children—a brother and a sister. They were as clean as any white child in the department; had soft voices and gentle manners. Their mother and father were Southern negroes who had been brought up as house-servants. In this department there were about half a dozen dirty, unkempt, unattractive children, and not one of them would sit beside either this colored boy or girl. While watching them as they stood together one was struck with the fact that the colored boy or girl never retaliated by objecting to sit with these ragged, dirty schoolmates. The teacher submitted, but from an entirely different motive than that supposed by her disagreeable pupils. She put the colored boy and his sister each in seats by themselves, that they might have more room, be free from annoyance, and because she did not wish to expose them to close companionship with their dirty schoolmates. Time and time again she saw these children share their lunches with those who abused them, and not in any spirit of cringing nor with a desire to gain favor, but simply and solely from the spirit of generosity.

The Celebration Pies

A hundred years ago some village people in England wished to celebrate the recovery of their King's health, and among the rest of the things they did was to make a meat pie which contained fifteen hundred pounds of meat. The pie weighed almost two tons. These same people, thirty years later, made another enormous pie to celebrate an English victory. Last summer they made their sixth pie. Fourteen horses drew it to the place where it was to be eaten. It was carved with a knife three feet long, with a fork to match. The third pie made by these people broke down the platform on which it was placed, and it was so broken that much of it was lost.

It is expected that these people who find such satisfaction in marking events in history by the making of a huge pie will surpass their former efforts in celebrating Queen Victoria's diamond jubilee this year.

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The Home Club

Women and Banks

Recently a number of stories have again been told about the original methods adopted by women in managing their bank accounts and check-books. These are so amusing, yet lead to so many complications, that one understands why a large Trust Company in Brooklyn has issued a manual of directions to its "women depositors." These have not taken the form of a series of "don'ts," but give the instruction positively. It is stated that it is quite common for a woman to go to a bank and make her deposit as Mary Smith, and sign her first check as Mrs. John Smith. A second source of trouble to bank officials is the tendency of women to overdraw their accounts. Bank officials account for this by stating that women do not fill out their check-stubs properly, drawing checks and making no note of it on the stub. Of course the story of the woman who was indignant when told that she had overdrawn her account, and proved the contrary by showing how many checks she had unused in her bank-book, has become folk-lore. One bank has found it necessary to print in the bank-book this bit of information: "This pass-book, while kept by the customer, is really the property of the bank, and nothing should be written in it by the depositor. The custom of some persons using their bank pass-books as personal memorandum-books causes endless annoyance and labor to the bank clerk, who has to handle large numbers of these books in a short space of time." It is said that these directions were made necessary because one woman handed in her bank-book to be made up; in it she had put under the last figures made by the bank this memorandum:

Paid Stern's	$26
" Cook	16
Theater tickets	3
Cab	2

The bank official states that this woman was very indignant when told by the clerk that she should not use her bank-book in this way. The Lincoln National Bank, which has a large number of women depositors, has issued the following list of "don'ts:"

Don't draw a check unless you have the money in the bank or in your possession to deposit.

Don't test the courage and generosity of your bank by presenting, or allowing to be presented, your check for a larger sum than your balance.

Don't draw a check and send it to a person out of the city, expecting to make it good before it can possibly get back; sometimes telegraphic advice is asked about such checks.

Don't exchange checks with anybody; this is called "kiting," and is soon discovered by your bank. It does your friend no good and discredits you.

Don't quarrel with the teller because he does not pay you in money exactly as you wish; as a rule he does the best he can. In all your intercourse with the bank officers treat them with the same courtesy and candor that you would expect and desire if the situations were reversed.

Don't give your check to a stranger. This is an open door to fraud, and if the bank loses through you it will not feel kindly toward you. When you send your checks out of the city to pay bills, write the name and residence of your payee, thus: "Pay to John Jones & Co., of Boston." This will put your bank on guard if presented at the counter.

Don't commit the folly of supposing that because you trust the bank with money the bank ought to trust you by paying your overdrafts.

Don't suppose you can behave badly in one bank and stand well with the others. Remember there is a Clearing-House.

Don't think it is unreasonable if your bank declines to discount an accommodation note. If you want an accommodation note discounted, tell your bank frankly that it is not, in their definition, a business note.

The Household Economic Association

The National Household Economic Association has organized a branch in New York City. The organization does not expect to accomplish anything this spring beyond organizing for work in the fall. This Economic Association will take up the study of the chemistry of cooking, food adulterations, house sanitation, and physical culture. The beginnings of the Economic Household Associations are usually associated with the Columbian Fair, and are believed to have grown out of the work done at the Fair by women. The idea originated fifteen years ago; it was presented before the famous Chicago Women's Club in a paper. Nothing was done until the Columbian Exposition, when the National Household Economic Association became a fact. Among the many subjects which will be treated by this Economic Association is the domestic servant question. The majority of the members of the Household Economic Association believe that this problem is to be answered through the establishment of training-schools for servants, and this will be made, to a degree, the purpose of their organization. They also go a step further in believing that mistresses must be trained. One of the directors believes that much of the confusion in the domestic servants' problem is due to the lack of standards on the part of mistresses who take into their households servants who cannot read or write, and that it is impossible to have intelligent service performed by women too ignorant to read or write.

An Interesting Question

Letters were sent out by Stanford University to seven hundred girls attending the public schools in San Mateo, St. Paul County, California, asking for answers to the following question:

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"What person of whom you have heard or read would you most like to resemble, and why?" The aim of this question was to ascertain the effect of history and literature as studies on the imagination and characters of the students. To the surprise of the educators who tried this experiment, the majority of the seven hundred girls who answered the question desired to resemble some great man. A considerable number expressed the desire to be strong and brave, rather than to possess the qualities regarded as feminine. A girl of thirteen wrote: "I believe that I would rather resemble a man than a woman, because the deeds of women, although sometimes great, self-sacrificing, and brave, sink into insignificance when compared with the valorous deeds of men. Napoleon Bonaparte, in my fancy, is a hero of heroes." Another girl wrote: "I would like to resemble Barbara Frietchie because she was such a brave lady, and you know there are not very many brave ladies." The teacher who conducted this analysis urges that it is the duty of instructors, and those who are attempting to form and guide the character and minds of young girls, to place before them historical material that will represent brave, true women, as this desire to emulate men must, in the end, if continued for a long period, eliminate those attractive feminine qualities which, after all is said, are the chief charm of all women.

From a Housewife

Dear Outlook: Your article upon the duties of a "Hungarian housewife" we read and enjoyed very much. The much-talked-of theme of "domestic" is not exhausted, and, as you say of business men, "there must be failures." The great trouble is, as of old, inexperience on both sides. I have heard it brought up against Carlyle that he did so enjoy the wonderful household order—"as though all the wheels were oiled"—of the Royalty of England. Order, "the first law of Heaven," is enjoyed by all. There is a charm about it to which we are all susceptible. It can be obtained only by experience and training on both sides. "The art" of housekeeping cannot be born with us any more than any other art. As every home is a little kingdom of itself, so every wife is supposed to be its queen. History tells us all queens have not been like "Victoria the Good," who has made it the business of her life to live for the good of her peoples and their homes. In an article on "Madame Mohl's Salon" in "The Atlantic" some years ago there was this interesting little incident of the Queen: Madame Mohl was visiting at the Dean's, and Lady Stanley, knowing that Madame M. was so unconventional, was hurrying to get into the room before the Queen came and met her guest; she came down and found them seated together and chatting like two school-girls. After the Queen left, she, Lady Stanley, asked Madame M. how she introduced herself. As the Queen came in, and Madame M. rose to meet her, she said, "So, your Majesty, there is to be no war?" "No, thank God," said the Queen, and they were *en rapport* at once. Their hearts were "in the right place," and there was sympathy.

To keep house with one servant at the present day, "receive" and "go out" even in a quiet way, is no small thing to do, for housework is a continual round of work; but so is the work of a factory. May it not be that a great trouble is in what I heard a young woman once say, "I like a girl that I can go into the kitchen and find fault with sometimes"? If, like the Queen, we were studying how to rule our little kingdom in the right way, we could see things from both sides and not just from our own. How many of us would be willing to have our daughters go out as servant-girls in the very best family we can think of? When we are inclined to find fault, let us try to fancy our own child in some one's kitchen; then we may be able to practice the "Golden Rule." M. A. B.

A Question for Mothers

Dear Outlook: I was surprised to find my letter in reply to "A Question for Mothers" in your issue of the 3d, yet was ready to pardon its publication since you deemed it "practicable and suggestive;" but I take exception to your remark that "no one has pointed out a way for a neighbor to reach the child and help her without appearing to interfere with the mother," etc., etc. Now, this was my intention in the plan suggested—namely, that whenever the child should show this "grief" (or jealousy) in the neighbor's house, something should be done, carefully, judiciously, to put some better feeling into the child's heart. It may be done by a game, or a story with a moral not too sharply emphasized, yet bearing closely upon the failing to be dealt with. Use your powers of mimicry (if you have any such)—this always pleases children—as you tell them of some little pigs or dogs who develop the human traits of stinginess, generosity, willfulness, gentleness, *jealousy*. Ask the children their favorite character in the tale you may have told in this lively way. Tuck in your little bits of moralizing here and there *warily* as you talk over the story. A too obvious moral is as obnoxious to little folks as to big ones. Will not the child be helped in this way? And is the mother interfered with in the least? I hope some one may give a better suggestion for this particular case, "hit the nail upon the head" more directly and forcibly, than I have done.

I am not an enthusiast on the subject of kindergartens. Let there be good mother gardens *and father gardens* (which I deem quite as important), and the Herr Froebels can lay down their pens and enjoy the dear children that shall be without their unrewarded labors in the writing of books. L. W. H.

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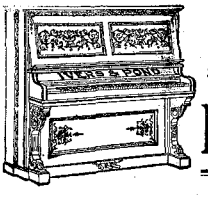

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New York, Feb. 26, 1896.

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